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Welcome to the second magical course of Dragon Rouge. When beginning this second course you are expected to have carefully studied and practised magical course 1. We also recommend that you read as much as possible of the recommended books from course 1. You should also be initiated in 1.0, if not this should be done as soon as possible.

This course prepares you for initiation in 2.0 and to be granted this you must be initiated in 1.0. This second magical course is also divided into six parts that will be sent to you in six letters. The first five letters contain magical theory and practise that belongs to the second level in Dragon Rouge. The last letter contains instructions for the second initiation and for the short essay that the adept shall write. For every initiation you shall be able to take more responsibility and initiatives in your development. Your contact with the order and your contact person will become deeper. The initiation system of Dragon Rouge that is based on the draconian magic is meant to draw the lines for an undogmatic and dynamic spiritual progression.

The second level - The sphere of the moon

The second level in draconian magic is represented by the moon and in particular its dark side. The dark side of the moon-sphere is called Gamaliel according to the qabalah. Lilith is "the mother of all demons and queen of the night", other dark goddesses belonging to Gamaliel is Hel, Heid, Hecate, Kali and the Norns. The sphere of the moon is the sphere of time and fate and the ruling goddesses are connected to these matters. The name Kali can also be interpreted as "time", the Norns are weaving the web of destiny and Hel is the ruler of death and thus also of life. The goddesses represent the different phases of the moon which is one of the most important manifestations of time. On many levels, physically as well as metaphysically, they represent the blood of the moon, the menstruation. The sphere of the moon is also the level of dreams, visions, fantasies and hallucinations. It is the first of the astral levels and the sphere through which almost all magic operates. Here a magician can manipulate dreams and visions in the personal unconscious as well as in the collective unconscious. Here one can learn how to control one's own destiny and destiny pattern in one's surroundings. The dark goddesses often appear as spiders weaving the web of destiny, time and dreams. Through magical progression the magician becomes the weaver of his own web and his own dreams. This can be the effect of an erotic meeting with the dark goddess, or by working closely with this force and finding these aspects in oneself. The meeting with the goddess and the methods of the initiation to the sphere of the moon can be different depending on if one is male or female. This sphere is connected to sexuality and the primitive instincts. Here one will confront unconscious desires and instincts who can appear as frightening and can have a subversive or overthrowing effect on one's lower Self (ego). This is also a level where perception is going through changes often with a hallucinatory character. This goes deeper as one's initiation into the astral goes on. This can sometimes be frightening at first, before one is able to control the astral Self, something which happens when one is releasing the control of the mundane self and its limitations and thoughts. The moon-sphere is where the meeting between the outer objective world and the inner subjective world take place. This is the level between the observer and the observed, which is symbolized by the sun sphere (Tiphereth/Thagirion) and the earth-sphere (Lilith/Malkuth).

Here one can find conscious and unconscious fantasies, concepts, thoughts and feelings. The magic of the moon-sphere is mainly witchcraft. Therefore this second course will go through the basics of witchcraft. We will also study topics like sex magic, astral travels, dreams, demonology and other important subjects that corresponds to the second level on the path of draconian magic.

Development on the Tree of Life

In the ordinary Qabalah the adept is walking up the Tree of Life to reestablish the original order of Gods creation. In the Qliphotic Qabalah the adept is instead walking up (or down) the tree of knowledge. It is the second of the two trees in the Garden of Eden that is mentioned in Genesis. The Tree of Life represents different manifestation levels of order. The tree of knowledge represents levels of deconstruction and chaos and is sometimes referred to as the "Tree of Death". The Tree of Life is the so called right emanations that created the present world/conception of the world. The tree of knowledge is the left emanations that disintegrates the present. The magician begins a disintegrating process to transform the present into something new, the moment that he or she eats the fruit of knowledge. The tree of knowledge and the Tree of Life is mirrors of each other and the progression is parallel on both trees. One thing that is unique with the draconian path is that the magician works with both trees in an integrating process. Many dark magical systems are only focused on the destructive power of the left emanations without being conscious of their reactions on the Tree of Life. This is even more the case with the practitioners of the white magic who in their work of trying to restore the order on the Tree of Life often release great destructive energies. If you are searching for the good you will end up finding evil. If you try to create chaos you will probably help to create order. On the draconian path the magician eats the fruits of knowledge that the serpent offers. The progression on the tree of knowledge comes through the destruction of the present order with its limitations. Therefore the dark magician walks on the left hand path. The draconian magician is unique because he/she is at the same time conscious of and controls the reflecting effects on the right hand path. On every level of disintegration that the magician passes through, something new is created. The magician disintegrates with the left emanations and constructs with the right emanations. On the draconian path the magician personally takes on the work of creation and goes from being a creation to become a creator. This is the total revolt against God, the gods and the present order which is symbolized by the myths of the flood, the fall of the angels, Prometheus stealing the fire from the gods and other myths around the planet. The magician begins the alchemistic path of progression to rise up from the slave-level of being a creation caught up in the laws and limitations of creation. Through reaching the personal power, the inner fire/the Dragon, the magician breaks the bonds and his/her existence reaches divinity.

Eleven levels and four spheres

The gradual initiation of the magician goes through eleven phases in the four worlds. This is illustrated in the Tree of life/death symbol. The four worlds is what in the draconian levels of initiation is called the earth-sphere, the moon-sphere, the sun-sphere and the star-sphere. The earth-sphere is the outer, objective, material world that the senses perceives. The moon-sphere is the level of perception where we have our thoughts, feelings, conceptions and dreams. The sun-sphere is the subject, the earth-sphere the object and the moon-sphere is the reflections the subject makes of the object, the pictures that the

observer makes of the observed. The star-sphere is the transcendental, the divine spark, the hidden god in man that the Self reaches through overcoming itself. It is the pupil in the eye of the observer, the mystical not-being that is the core of everything. The four worlds belong to the material, the astral, the mental and the divine (the casual or spiritual plane). The first initiation of the magician is concerned with orientation in the basics of magic, to receive the map and find the gate. The gate is the cave of Lilith which is the crack in the material objective world and leads into the world of conceptions on the astral level. The second initiation which is the goal of this course is concerned with the foundations of controlling the principles on the astral levels. The astral plane is the level where the magical operations of the 3.0 and 4.0 initiations takes place. At the 5.0 initiation the magician enters the mental level and the sun sphere.

Without getting into details the initiation process can be described in the following way together with the Qabalistic spheres. On the earth plane (Malkuth/Lilith 1.0) the adept of magic comes into contact with the occult. On the astral plane he passes through the unconscious (Yesod/Gamaliel 2.0), the thoughts (Hod/Samael 3.0), and feelings (Netzach/A'arab zaraq 4.0). On the mental plane the magician is one with his complete and united Self (Tiphereth/Thagirion 5.0) and understands the polarities and functions of the Self (Geburah/Golachab 6.0 and Chesed/Gha'agshelah). Through deep understanding and Knowledge of the Self and its functions the magician can break the limits and boundaries and reach the limitless power. This takes place on the divine plane, when the third eye is opened (the eye of Shiva-Lucifer-Odin) and one is gazing into the infinite dark mysteries (Binah/Satariel 8.0) and sees and formulates one's own truth in it (Chokmah/Ghagiel 9.0). Here the word of the magician is formulated, anti-logos or the negative word on the left hand path. The magician has now become a god or reached unity with God depending on which path he has chosen (Kether/Thaumiel 10.0). For the white magician this is the end. The Self has been annihilated and the soul has become one with God and reached the bliss of Nirvana. For the dark magician this is the start. Here is where the real work of creation can begin. This work can begin on the 11.0 level which is the last but also the first. Here lies the mysteries of the twin god and the black holes to universe B.

Dragon Rouge are only initiating the first four degrees, after that one is initiated into the Dragon Order. The initiation on the divine plane can not be formulated here. Shortly can be said that this initiation is conducted by the "serpent" itself and that the three Qliphotic levels completes the prophecy of the serpent in the Tree of Knowledge (Genesis 3,5): "but God (Kether) knows that when you eat from it (the Tree of Knowledge "Ilan hizon"), your eyes shall be opened (Satariel), and you will become like God (Thaumiel) and know what good and evil is (Ghagiel).

Symbolic language and paradoxes

It must be understood that all symbols, conceptions and mythological pictures that is used in magic is nothing else than just symbols, conceptions and pictures. Many who are unexperienced believes that the maps of the magical worlds (the Tree of Life/Death etc) is the magical reality. This is not the case. There is no limited area called Gamaliel. Existence is not divided as it is illustrated in the Sephiroth/Qliphoth. They are working maps for the magician to be able to find his way easier in the unknown. An ordinary map of a material place is not the same as the place. It is a simplification that does not present the actual area in reality. But nevertheless the map is needed to be able to orientate, it is a useful tool. And a map looks different to everyone who reads it. A map for cars or a map for orienteers picturing the same area might look rather different. It is the same with magical maps. Many meaningless argumentations concerning which magical system which is right or which is wrong could be avoided if

one could just remember that the system is not the reality. Unfortunately there is many modern magicians that over-emphasizes the freedom from systems and traditions. This is normally even worse. They can not find their way and are soon lost in the labyrinths of magic. Another phenomena that the attentive adept might confront is the many paradoxes and contradictions that can be found in the study of magic. The theories can give a hint of the reality and never a complete description of it. The difficulty of two dimensionally mapping a three dimensional world (for example the maps of our planet) is much easier than picturing and describing the occult dimensions. It is like trying to explain colours to one who was born blind. One is forced to describe it with symbols, like "red is warmth" etc. This is how the pictures and symbols of magic is created. Through symbols and conceptions from our world we are describing other worlds. It is impossible to avoid paradoxes. All attempts to create water proof logical systems of reality ends up with showing nothing at all. Paradoxes are necessary in magic. Contradictions are used to create an understanding of the reality behind the conceptions. At the Samael 3.0 initiation you will learn more about "the magic of contradictions" and how it is expressed in anti-intellectualism and "controlled insanity". There is two more extremes that should be avoided when magical texts are interpreted. One is a fundamentalistic, literalistic reading. Religious people often misinterpret the symbols as being reality. They believe that the devil is an evil monster with horns and tail, or more often that the magical worlds are exact pictures of reality. The other common extreme is when the magical symbols are reduced to an every day psychological plane. Lilith myths are interpreted as mother complexes and God is an projection of a dominant father etc. The symbols of magic can fruitfully be used in both religious and psychological purposes but the student of magic should use it for magical purposes.

Antinomianism

One thing that can be found in all left hand path systems is antinomianism. The word means "against the law" and of course does not mean any juridical laws. Magical antinomianism is breaking a cultural or religious tradition. It is often characterized as a crime against the traditional and the conventional. Breaking the tradition gives freedom to create ones own traditions, conventions and rules according to the magical development. Breaking rules, habits and traditions also releases psychic energy. Energy that used to be focused on a habit can now be focused on magical work or other things in life. This change can confront a person with some temporary anxiety which is why so many people avoid it. But the magician uses the breaking of a tradition to focus energy from the unessential to the essential. This is how to grind out the Black Diamond. A magician sees through, becomes aware of, and breaks all meaningless traditions, rules and habits. He or she focuses all energy that were uncontrolled on the magical progression. This is to go against the grain on a deeper level. By going against the stream of creation, the right emanations, the magician breaks out the energy that is hidden in every emanation level. This is the mechanics behind the Qliphoth. For every law of creation there is an anti-law. Dark magicians have often ritualized the magical antinomianism.

The 5M ceremony of Tantrism is one example. Here the participants engages themselves in five forbidden taboos. The black mass of satanism is another famous example. Here the cross is turned upside down and the mass is read backwards. The red sects of Voodoo and the cabrit thomazos are famous for breaking all traditions. In the Vamachara-yoga there is a system called Viparita karani, where the practitioner goes against his senses and conducts the revolting to awake the inner force. This is ritualized in the unusual and extreme form of the 5M ceremony, where the five m's mean: "meha", urine, "mamsa", human flesh, "mala", excrements, "medha", blood (often blood of menstruation), and "mehana" sperm.

These five "m" is consumed in what is believed to be one of the most powerful rituals.

Usually antinomianism is only practised on a mental plane. It is about breaking psychological taboos to release psychic energy. On the different levels of the Qliphoth one will confront different antinomianistic principals. On Gamaliel one will confront the hidden fantasies, desires and sexual taboos. Magical antinomianism is a complicated and dangerous method were it is easy to loose oneself. If one is to break traditions and laws it demands great personal moral and discipline. Otherwise one will be a victim of ones own anarchy. To begin this work one will need a magical advisor as a guide.

Dreams and astral journeys

Astral journeys is one of the most central phenomenas in occultism. In this second course we will go even deeper into this topic since the second level is connected to the astral level. There is a lot of interesting books about astral journeys, the astral and out of the body experiences. The books by Monroe and Ingela Cole are recommended as well as the Astral Projection Workbook by J.H Brennan. There are many misunderstandings regarding the astral plane. Some white magical groups dismiss it as black magic and some dark magical groups as white magic. Of course astral journeys have got nothing to do with either black or white magic. These are levels that can be entered using certain methods. Almost all magic operates through or on the astral plane. Every magician must learn about the astral worlds. Anyone who disagrees on this, is doing it in lack of knowledge or because they have failed to enter into even the first extraordinary level. Though there are some who are staying to long and to often on the astral and uses this to escape from everyday problems. Those who are doing this are entering the astral plane on a personal and very vague level that is related to day dreaming. Even though one is meeting fantasies and dreams on the astral level it does not mean that the astral plane is a fantasy world. Serious insights into the objective astral worlds are very trying and demands discipline.

The astral world is the world between the objective and the subjective world and all dreams, conceptions and fantasies can be found here. This does not mean that the astral plane is some kind of obscure fantasy world. Astral experiences can be more clear and intense than what we experience on the material plane. From one point of view the astral worlds can be seen as objective spheres since they can be visited by many people at the same time that can verify each others experiences. The astral plane is the level from which the objective material plane is formed. All variations that this plane could have had can be found there. What is fantasies, dreams and hallucinations for us can be experienced as reality on the astral plane. The astral level is the border between life and death. When the physical body and ego of a person dies, he finds himself on the astral plane where he confronts all conscious and unconscious conceptions. The Tibetan and Egyptian book of the dead describes how one can pass through this. Finally even the astral body dies and the Self returns to itself on the sun-sphere on the mental plane. From here the Self can or will be reborned on to the material plane through the astral plane. For the majority of people this is unconscious and uncontrolled mechanisms. When they die they sleep themselves into a dark uncertainty. A magician learns how to control his Self and his consciousness and can through dreamcontrol even control his Self after death.

On the astral plane there is death and life, time and space even if it follows a different continuity than on the material plane. On the sun-sphere there is no life or death, no time and space. Only the existing Self can be found here. On the material plane we experience day and night the same way that we experience life and death. On the sun/sun-sphere there is only existence, above night and day/life and death.

Many believe that out-of-the-body experiences is the only way to travel into the astral plane. It is the most difficult but also the most direct way to experience the astral worlds. In magical circles there is often just one or a few who are experienced astral travellers. The others develop other magical abilities like; mental magic or material, manipulating magic etc. But everybody must learn to control the astral mechanisms, through dreamcontrol or working with mirrors or crystal balls.

Dreams are in between the personal unconscious and the astral. Consciousness can be compared to an iceberg in an ocean. What is above the surface of the water is the personal conscious and what is under the surface is the personal unconsciousness. The sea is the collective unconsciousness (borrowing a term from C.G. Jung). The Self can travel between these levels. The sea is the same as the astral. In Shamanism one differs between small and great dreams.

Small dreams are in the personal unconscious and can be concerned with mundane pleasures and problems and are often indistinct and confused. Great dreams are in the collective or astral plane. They are clear and filled with symbols. We are not just dreaming at night, we are dreaming all the time. Also when we are awake. Through controlling the dreams we can control our consciousness and our perception.

The Magician 2.0

The higher grades you will be initiated into the more responsibility you will have and the more will be expected of you. To develop further you must refine abilities like: focusing your will, discipline, openness, patience, responsibility and be willing to sacrifice. You shall be active and involved in the progression of the order in the way that you feel suits you best. You shall help others as you have been helped. You should be open and respectful to your brothers and sisters of the order. It is important to co-operate to create the best foundation as possible for the order. This foundation is your chance to have a dynamic and powerful development on the draconian path.

HO DRAKON HO MEGAS!

INDIVIDUALISM IN THE OCCULT

-progression of the self or ego-trip?

One of the most used fashion words of our time is individualism. Everybody are individualists and are placing the individual in the centre. Everybody are focusing on themselves and a collective where the individual can be helped to help himself are created. Often relieving the individual of some money, a lot of money. In occultism the progression of the adept have always been central and this can of course be seen as the most obvious form of individualism. But there are traps. The term individualism is so frequently used that it lacks any real meaning. In satanist circles following La Vey the most extreme ultra individualism is preached: We are individuals! Of course this is a sane reaction to hundreds of years of christian oppression. But here we can find the most naive view on individualism hidden under these proclamations about the rights of the individual. And they are actually a real danger for the development of the individual. An ego-trip and shouting out loud about individualism is hardly the same as a fruitful progression of the individual.

Black and white magic have often been separated on the basis that the black magic has been centred around the ego and the white magic has been altruistic and concerned with helping others. The reality behind such believes shows something completely different. That self-appointed white magicians should in any way be less egoistic than so called black magicians is not so obvious. Or that they should even try to be. On the contrary to call one self a white magician; an unegoistic magician filled with love and compassion, reveals the most selfrighteous view of one self.

In the occult the selfrighteousness has always been one of the greatest boundaries for evolution. Everyone wants to be the "master" at the same time and through this will not learn a thing. Everyone wants to be a leader and the organisations falls apart and no one achieves anything.

If one wants to achieve magical progression one must first accept the rules of magical progression. An individual must first and foremost sacrifice himself to gain himself. If one does not wish to give in to the conscious rules of a magical society one will continue to be a slave under the unconscious rules of the big mass of people. Many "freelancing" occultists mean that their magical development works best outside the frames of a magical society. Often this is just shows that they are deceiving themselves and are really afraid to leave the frames of the mundane society. A free individual chooses group and works loyal and self sacrificing inside the group. This way an individual can reach personal perfection according to the personal dreams and visions

ORDER AND CHAOS ON THE LEFT HAND PATH

In all societies during all times man has created rules and traditions concerning the social life, how we view the world, ourselves and other people. Ideal principals of how one should be and act has been the goals of all acts of man. In religious environments these ideal principals have been attributed to the divine. All these rules and laws that man created did in time sink down into the unconscious and man lived according to them as if they were laws of nature. One part of the left hand path is antinomianism where all laws and rules are broken systematically to make one aware of them and not follow them blindly. Does this mean that the left hand path is an anarchistic and criminal path without laws or ideals? Many immature teenage satanists have misinterpreted the antinomianism of left hand path this way. This is a wrong interpretation or at least a very self destructive view.

The left hand path leads the individual out to chaos and the Dragon. This is a state without the limitations and laws of the human intellect. In chaos there is now laws, no limits or limitations. Man would immediately be annihilated if thrown directly into chaos. Mankind is defining her own existence with limits and limitations. If these would disappear man would disappear. A magician on the left hand path is working towards this state of total freedom. To avoid annihilation a magician must create a powerful inner structure. Through being conscious of the unconscious structure of the big mass a magician can be free from it. This should not be interpret as being an antisocial personality or a sociopath. This would only limit the possibilities of the magician. One must never forget that the process of magic or alchemy does not have to be expressed in the outer mundane life.

It is a paradox that chaos includes complete order. Not like the laws of the cosmos that is bound by controlling laws. The order in chaos is more like the order of an organism and not like a machine. Chaos is eternal dynamics and eternal movement that follows patterns. This is illustrated in the fractal-forms. These patterns are order in chaos. The order of the cosmos is following static structures. Here the difference between the left and the right hand path can be illustrated. The right hand path strives to reestablish the order of the cosmos and through this man will enter a static eternal state (symbolized by the Garden of Eden) ruled by the cosmic laws. The left hand path strives to break out of the cosmos and through this man can reach a dynamical eternal and divine state, free to follow the true will. To reach Chaos - the Dragon - a great inner moral is required. When one chooses to break out of the outer and unconscious rules one must create inner conscious rules. To be able to work with the powers of Chaos one must have a very strong inner structure. If not one will be consumed by the Dragon.

THE SYMBOL OF DRAGON ROUGE - AN ALCHEMICAL KEY

The symbol of Dragon Rouge has been created by the inner circle and was finished by the artist and magician Johan Liljemark. The symbol contains the spiritual progression process that the magician goes through. Most conspicuous is the dragon and the eye. The eye represents the beginning as well as the end of the alchemical transformation. It is the womb of Lilith and the eye of Lucifer; the gate to the other side and to illumination. In Tantra this symbolism is more known as Shiva and Shakti (Lilith-Lucifer) where Shakti is the force that opens the eye of Shiva so that maya, the illusion-Cosmos is annihilated. The eye of Shiva is the same as the third eye and the Ajna chakra.

Shakti is the kundalini (the dragon force) and Kali. In the eye is the symbol of Kali which is the circle with the triangle that has a dot in it and is pointing downwards. This is also the sign of the darkness and the mysteries, in which the illuminated gains insight through the opening of the eye. In tantra this is the symbol of vamachara (the left hand path). In the Dogon mysteries the eye is a picture of Sirius which is the mythical home of the ancient race who taught the first people to use magic. In the Bible they are represented by the serpent in the Garden of Eden that offered the fruits of knowledge to man so that their eyes shall be opened and they will be like God. The fallen angels of enoch and the ancient ones in the necronomicon is other examples of the same myth-historical legend. In typhonian alchemy Set-Typhon (the egyptian and hermetic dragon-god) represents the mysteries of the eye and Kheperas entering and rising up from of the underworld to the divine world of the all seeing. In the old norse tradition it is Odin who represents the initiation process of all seeing. His entering and rising from the nine worlds and his sacrifice of one eye in the well of Mimer is described in the new symbol of Dragon Rouge.

The dragon in the symbol represents the kundalini and vril, the inner and the outer power. The two wings indicates that the power is rising. They are also describing the dualistic powers of existence. They are the double axe, the hammer of Thor and a symbol of Tau and Thaumiel, the end (the gate of the new beginning) and the dark twin god. The dragon is facing west which reveals its connection to the left hand path. The movement of the dragon includes two s-movements where one is hidden behind (or inside) the eye. This movement is the double energies of the dragon, called Ida and Pingala. But it is also the power of illumination of the side of darkness and the side of light, the sun and the black sun.

For the draconian magician the new symbol of Dragon Rouge is a map that reveals the alchemical transformation. Through passing through the gate (the womb of Lilith-Shakti-Hel) and reaching into the unknown the magician will find the power (the Dragon) that leads to illumination (the eye of Lucifer-Shiva-Odin). The Dragon and the eye are symbols of the same principal since the word drakon comes from a greek verb that means "to see". The Dragon is the power that makes all seeing possible. The new symbol of Dragon Rouge contains many more aspects that will be presented in connection with initiations.

According to vril-teachings and Feng Shui to use a dragon as a symbol and to wear it brings luck in itself.

DRACONIAN APHORISMS

- The Dragon is the winged serpent. The Dragon unites the serpent with the eagle, what is below with what is above.
- The Dragon is the four elements. The wings are Air. The reptile body is Earth. The scales is Water and the burning breath is Fire. Thus the Dragon is the fifth element-the Spirit.
- The Dragon is, in the form of Ourobouros, the serpent that bites its own tail. The Dragon is the beginning of the end and the end of the beginning.
- The Dragon is beyond good and evil, night and day, female and male, plus and minus. The Dragon arises through the meeting of opposites. The Dragon is the polarity between plus and minus.
- The Dragon is the symbol of Tao-The Journey- and The Journey is the goal. The Dragon is dynamic eternity.
- The dark is the unknown, what is repressed from the conscious. In the dark is the hidden treasures of the soul.
- If we light a candle a shadow appears. The more we strive for light the bigger shadow will grow behind us.
- In darkness we can find fear. Through confronting darkness we are confronting fear and can be free from it. If we escape the darkness our fear will grow for what is in the darkness.
- In Dragon Rouge a balance between dark and light, the creative and the destructive is the goal.

RECOMMENDED READING

Although Dragon Rouge is a practical magical organisation, it is of great importance that magical students of the order achieve a theoretical education as well. Without theory the practical work is empty and confused. Dragon Rouge encourage our members to study magical theory but it is important not to become too theoretical and confuse theories with reality. At the 2.0 level of Dragon Rouge certain books should have been read, for example Liber Null & Psychonaut by Peter Carroll, Maat Magic by Nema, Dancing with Dragons by D.J. Conway and of course the books by Carlos Castaneda (especially Journey to Ixtlan and Tales of Power.). The student should also have studied Nietzsche, C.G. Jung and Aleister Crowley. The following books are recommended reading during this course:

Flying without a Broom by D.J. Conway

Symbols by J.C. Cooper, also his book Taoism is recommended since Taoism is a draconian path. The symbol of Tao is the Dragon.

Mastering Witchcraft by Paul Hudson

Masks of Misrule by Nigel Jackson

Ecstasy through Tantra by John Mumford

The Dark Goddess by Marcia Stark and Gynne Stern

The Great Book of Tantra by Indra Sinha

Secrets of Sex Magic by Frater U.D

It is also recommended that the student should start collecting the old grimoires like Goetia (Lemegeton, The lesser keys of Solomon), Key of Solomon, The sacred magic of Abra-melin the Mage and other books of the black arts. These have both a historical and a practical magical value. We also recommend our students to start to read philosophers like: Herakleitos, Plato, Hegel, Schopenhauer and Heidegger.

PRACTISES

The first month should be devoted to in depth meditations and to project the search for knowledge into the astral plane. This will lead the dragon force into the astral level and give the magician access to power and wisdom from these levels.

Week 1-2

- Meditate over the meaning of the aphorisms of Dragon Rouge. Do this at least three evenings a week while gazing into the fire of a red candle. Choose one aphorism every evening and write down three personal reflections concerning every aphorism.
- Make a kundalini meditation every morning standing up. Use the energy to enhance your activities during the day. Write down the results. Be aware of your energy and how it is increasing every day which makes your daily activities easier and more stimulating.
- Make a kundalini meditation when lying in bed at night. Use the energy to become conscious in dreams.
- Realize how you can best channel the dragon energy in concrete actions. Can you spread the draconian current through texts that you are writing, music, pictures or actions? All energy that you are awakening must be channelled in to action in the outer world. How can you work with and in Dragon Rouge. Come with ideas and make reality of your dreams and thoughts.

Week 3-4

- Read about the myths of the Dragon in mythological lexicons, fiction and history books. Meditate and contemplate on the hidden symbolism of the Dragon myth. Write down your reflections. Make pictures of the Dragon/dragons and create symbols for the dragon energy. Do not let yourself be stopped by lack of fantasy or talent. If you are a musician you can create music that illustrates the rising of the dragon force or the meeting with the chaos principle - the Dragon.
- Meditate on the symbol of Dragon Rouge at three separate occasions. Both with eyes closed and with open eyes. Try to make the symbol to appear on the retina so that it can be seen with the inner eye.
- Create a picture or statue of the Dragon. It can be made of stone, wood, clay or other materials. You can also buy a dragon statue in a shop that you can paint yourself. Place your Dragon on the altar and initiate by smearing in with musk oil (and eventually a few drops of your own blood), then let it bade in moonlight one night and sunlight one day. When the "Dragon" is ready you should conduct the Dragon Ceremony before it three nights in a row.



This second letter of the magical course 2.0 will be focused on bringing you an introduction to the magic that is connected to the second level of initiation. This letter includes among other things; a chapter about astral magic, an introduction to C.G Jung and a list of dream symbols.

The three basic concepts of draconian magic and five elementary principles are also presented. They should be your subjects of meditation and contemplation. They are based on ancient teachings of philosophers from both west and the east. These teachings are included in the draconian philosophy. If one is acquainted with philosophy some concepts might be familiar. Generally speaking, the draconian philosophy is related to thoughts among pre-Socratics such as Herakleitos, old wise Lao Tse in Taoism and post-Christian (or non-Christian western) philosophers like Nietzsche. But the draconian philosophy is actually a map of experiences with a main task of being a tool that can bring the magician magical experiences and power, rather than trying to find a theoretically true explanation model of reality. Therefore the draconian philosophy rests on evolutionary and initiatory systems like Alchemy. The five elementary principles are elementary in a wider perspective than just being basic. They are each one representing one of the five elements (earth, fire, air, water and ether). The first task of this part is to map the principles in relation to the elements and the elements relation to the (Qliphotic) Qabalistic system.

On the second draconian level the magician explores the dream level and the astral plane. This includes a theoretical understanding of this level and the psychology of C.G Jung can be a great aid for understanding here. But this also means that the magician must work with practical astral magic and dive into his/her dreams. In the previous magical course 1.0 some exercises came with each letter, in the second course deeper exercises to gain astral memory and astral vision is included.

Astral memory

When the dragon force is awakened and raised to the second level - the Svadhisthana Chakra - the entry into the other side begins. An entry that becomes total and complete when one travels out of oneself through the last level - the Crown Chakra. On the second level that corresponds to Yesod/Gamaliel in the Qabalah one will begin to receive impulses from the other side and from the astral plane. These are impulses from worlds that one previously did not know about and therefore censored from consciousness. The impulses are mainly of an emotional nature and with the roots in the unconscious sexuality. First on the Manipura level (corresponds to the lower parts of Tiphareth/Thagirion) actual memories from unconscious astral journeys will appear. But one aspect of this memory appears at the Svadhisthana level. Here one starts to dig in the astral bank of memories. This results in one reaching a state similar to *deja-vu* with places, persons, occurrences that one have never previously materially experienced. Sometimes *deja-vu* is an example of one having experienced something on the astral plane and therefore the familiar feeling will arise in a material situation.

Astral vision

To be able to see astral phenomenas while still in the body is called astral vision. Astral vision is one of the main techniques when approaching the other side. Through visions of the astral worlds a magician can get energy, knowledge and inspiration. One can also establish different forms of communication with astral intelligences. The words clairvoyance and astral vision are often used as meaning the same thing. Sometimes this is correct. In scrying and in parapsychology clairvoyance means seeing astral energies. But in a deeper sense these two words are not synonymous. Astral vision is the ability to see dreams, visions and fantasies. One can also see energy fields and patterns that are binding people and things together. Astral bodies and ghosts are things that are seen with the astral vision. This seeing corresponds to the second plane according to the Qabalistic-draconian map. Above this plane we can find the sunsphere-mental plane and the starsphere-divine plane. Clear seeing or clairvoyance in the draconian context is reached first on the highest plane when the third eye is opened and all illusions are annihilated. This is the real clairvoyance, and the actual meaning of the word dragon ("to see"). To be able to reach this level the magician must learn astral vision.

Demons, angels and others one might encounter on the astral plane :

One of the most common questions that magical students ask about astral magic is how one should react and behave when confronting the beings that are said to exist on this level. Many magical students in our secularized culture find it very hard to imagine a meeting with angels and demons. A more modern student with a scientific approach might find a meeting with elves and ghosts totally absurd. This scepticism reveals a total misunderstanding of the astral plane and of the methods by which the draconian magical works with this plane. The astral plane is the level of conceptions and perceptions. Here the magician will encounter conceptions that are characteristic of both him/her, society and the whole world. The magician first will pass through a level where the subjective conceptions are confronted. A secularized student might here encounter his/her boss or the tax collector instead of the devil. But soon the magician will enter the collective conceptions and will here meet archetypes (often similar to the ones mentioned by C.G Jung) and existential-religious themes such as God and angels or demons. Through conjuring these forces the magician moves them from the unconscious into the conscious. Demon conjurations, that is one kind astral magic, is an ancient method to externalize unconscious personified forces. The question if all these demons, spirits and tax collectors are existing for real is left unanswered. Some are viewing them as as products of the mind, others believe that they are objectively existing entities. Both views might be true. Whatever the case, these forces must be confronted by the magician if he/she is not to be controlled by these very powerful forces.

DRAGON ROUGE

VISIO . VIRES . ACTIO

The three basic concepts of draconian magic

Vision. The magician is a visionary that gazes into the limitless and channels inspiration to his actions.

Power. The magician strives to use the potential force that is hidden in man and in nature.

Action. The magician transforms vision to reality through action.

Five elementary draconian principles

All is one. Ourobours or the dragon that bites its tail shows the eternal return and that the beginning is the end and the end is the beginning, in the small is the great and in the great is the small, the one is the all and in the all is the one. That which is above is like that which is below.

All is force. The universe is force in different forms. Force is movement. The force reveals itself through the seven rays or levels of vibrations which represents the seven colours in the spectrum. The Dragon is the force and when the Dragon manifests itself with seven heads they are representing the seven rays.

All is possible. All boundaries and limitations are illusions. Only the visions and force of man creates limits. To follow one true will is the only law. Man can become a creator of himself.

All is floating. Reality is constantly changing. Order is illusion. Through movement and action man achieves the life and force to create his life. Stagnation leads to ruin. To rest in the arms of the Dragon is to follow the stream of force.

Everything exists. Nothing exists. Reality is a question of energy and perception. Nihilism is an expression that reveals lack of energy. Meaning exists if energy exists. Everything can be true and become true through a focusing of the right vision through the right force and right action to the right goal.

Esoteric comments to the three basic concepts of draconian magic

1. **Vision:** The word dragon comes from a Greek verb which means "to see". The word can also mean "to flash". Draconian magic is the magic of clear seeing. Most people are living in a glass globe which is misted over by themselves. Through the mist they can only see the outlines of the world outside. The mist reflects the image of themselves and they are interpreting the world outside through their own reflection. They are caught in "a bubble of self contemplation". Man receives information about the other side only after having filtered it through the self. When we are reaching intellectual knowledge it is filtered through a number of categories that are creating our understanding. The three main categories that we are understanding the world through are time, space and causality (cause and effect). The categories are creating our universe. The picture that we are receiving through the intellect and the categories is what we are calling cosmos, order and the side of light. The ideal state of perfect logical and intellectual understanding in the categoric system is what in mysticism and religion have been attributed to the world of the gods. The world outside the glass globe is what is called chaos and the unknown. It is "the dark side". It is also "the other side" or "the other" in relation to man who inside the glass globe is the starting point for his own understanding "the one", "the only one" or "the first". These are terms that usually are assigned to God. God or the gods are ideal images of oneself as one would like to see oneself and how one would like reality to be, in the mirror image. The other or the dark is the unknown outside. On this man are projecting fear for what is outside himself. The draconian path of clear seeing is by cleaning the globe from the mist so that the world outside is appearing clear and in its wholeness. The draconian path also makes transcendence outside the glass globe possible. The vision of the world outside is the drakon-principle: "to see".

2. **Force.** The vision of the world/worlds brings knowledge. Knowledge is force. Every closed system (which the world inside the globe is) have a limited amount of energy. The energy and the ability of perception are connected. This is why the draconian paths (Kundalini-yoga, Odinistic initiation, Typhonian alchemy etc) are focusing the inner energy to heightened perception to reach clear seeing, which will bring the possibility to get energy from the outside. This inner force is called "the inner dragon" and the outer force is called "the outer dragon". Everything is force and energy in different and on different levels of vibration. The world inside the globe is a stabilized system of energy in fixed form. The fixed energy is not accessible for man. Inside the fixed form is a core of pure free and moving force like the lava in the centre of the earth. This is the force that the magician is using and focusing to open a crack in the globe so that the world outside is accessible. In the world outside an infinite amount of force is now accessible for the magician. The magician uses the inner force to attain a vision of the outer force. This vision creates a charge of the inner force which increases the ability to see and access the outer force. It demands great force to see and to see gives great force.

3. **Action.** The third principle in the trinity of draconian magic is the necessary consequence and result of vision and force: action. Magic is the art and science to make actions, outer and inner, that makes reality of a vision. If the vision-seeking and heightened force of the magician is not used in concrete actions the magician will become burned out. Action is the necessary channel for the force that the magician is attaining through the vision of "the other side". Action is the expression of magic. Through the force of the actions the magician can make his visions real.

THE ASTRAL PLANE

With the arrival of modern science traditional religions have become out of date. A decreasing amount of people are feeling that the church can answer the big questions. But science is also lacking the possibility to present any real answers. This could explain why occultism have spread in the tracks of industrialism and the post-industrial society. Occultism gives us the possibility to seek the answers to the mysteries of life ourselves. For many people it seems to be enough just to study the surface of occultism through popular literature and magazines. But others are diving deep into the hidden worlds to see what truths that are hidden there. These worlds and the methods to reach them is what the next three chapters will be concerned with. We shall see how one can open the gates of magic.

Research has revealed that more than every tenth person have experienced that they have left their physical body and found themselves in an invisible body without the limitations of the physical body. This experience has mostly occurred in states of sleep, half-sleep or physical exhaustion. Most people will keep this experiences for themselves in fear of being viewed as mentally confused or liars. In a society where the concept of the soul has been left behind this is one of the big taboos. In other societies, for example among nature tribes, these experiences are seen as natural and are openly discussed.

During surgery, near death experiences or under other extreme circumstances people have had experiences of rising out of the physical body and travelling with the soul. Often they have felt that they have been on the shore to another world and sometimes they have travelled into it. Often people have experienced a long misty and shimmering tunnel. In the end of the tunnel they have seen a bright light. In many cases they have seen a figure standing there with open arms. These experiences are described in similar ways by people in different cultures in different times.

Occultists and magicians have systematically worked to control the ability to travel with the soul out of the physical body. They have believed that through this they can reach wisdom and knowledge that otherwise would be unreachable. They have also described meetings with entities from other dimensions in worlds on the other side. These worlds are called astral worlds and the invisible body astral body. The word astral comes from the word "astra 'lis" (latin), which means star and already during neo-platonism denoted the world between the material and the divine. This is the world of the soul where it goes when it is released from the physical body, something that occurs temporary during sleep and finally at death.

People who have entered the astral worlds have often tried to remember and map their experiences in different ways. This is the way that magical systems like the Qabalah, Enochian magic and shamanism have been created. The witches journey to places like Brocken are believed by many occultists to be descriptions by astral journeys.

The astral worlds are described as different levels. When one first enters out of the body one can stay in in this world. One moves around like a spirit and can enter through walls and closed doors. There are numerous stories about witches and magicians that have indulged in astral espionage, often like an astral peeping Tom. After a while most people will enter higher levels and study them. In the lower levels of the astral plane one can encounter ghosts and newly deceased people. Ghosts are believed to be astral bodies of deceased people who have for some reason stayed on a level. Some will meet seductive spirits on their astral journeys and will have great experiences of astral sex. Others will be haunted by fearsome demons. Many have described astral landscapes and cities. Sometimes astral travellers have journey through surrealistic worlds that can be compared to the art of Dali or Bosch. On the parts of the astral plane that includes the material world the elves, fairies and other mythological creatures from the forests can be found. In the higher astral worlds one will confront gods, goddesses and more archetypical deities.

Descriptions of astral journeys

We have all heard about people who have entered other worlds. In fairy tales and fantasy literature one can read about colourful worlds full of legends. Childrens books about people entering the world of Narnia through a wardrobe. Religions speak with respect about how the founders of the religion found truth by gazing into an other world. Most people in our culture believes that this is pure fantasy or only possible for a limited group. But magicians and occultists today mean that everybody can experience the astral worlds and they have created systems to open the gates to the other worlds.

In the industrial society of the western world the concept of the soul was left behind. Instead of the ancient view of man having a soul, a more mechanic view of man grew stronger. Man became machine. This view of man lives on in our society. People who are having spiritual experiences are looked upon with suspicion. Some are believed to lie while others are locked in asylums and given medication. In other cultures especially among the nature tribes where the belief in the soul lives on they have a completely different approach. There it is a problem if someone does not have spiritual experiences, visions or memories of other worlds.

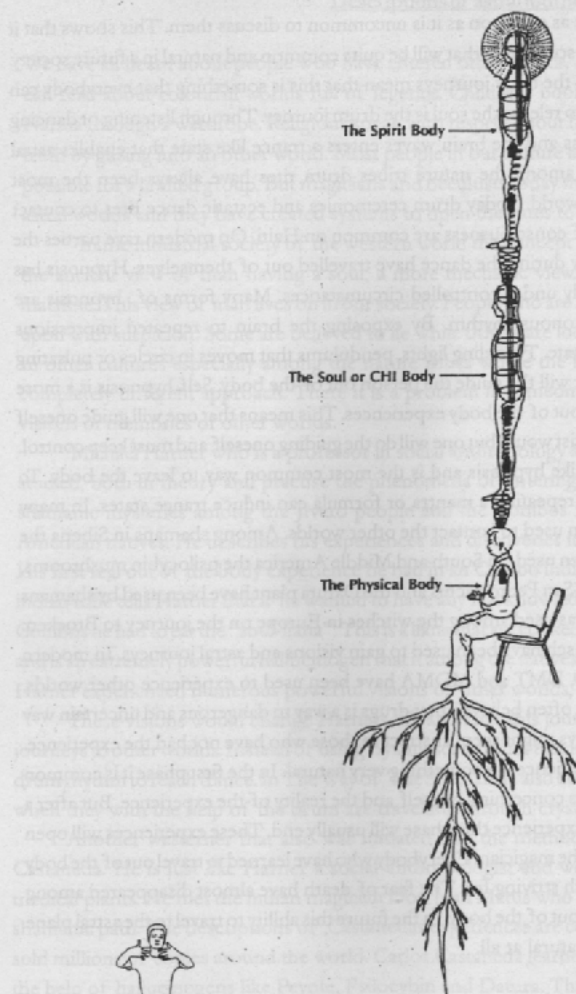
Michael Harner who is a professor in social anthropology and a practising shaman have carefully studied, both in theory and practise the phenomena of entering other worlds. He was initiated in the shamanic mysteries among the Jivaro people and the Conibos in South America and among North American natives. He describes his experiences and discoveries in the book *The Way of The Shaman*. His first real out of the body experience he had in an Conibo indian village. Tomás an elder man of the indian tribe tells Harner that if he wanted to have any real knowledge about the shamanic wisdom of the Conibos he had to eat the "soul-liana". This is a liana that are cooked to a mixture called Yage or Ayahuasca and is an extremely powerful hallucinogen that it among the natives goes by the name of "the little death". Harner experienced numerous powerful visions of other worlds, gods and demons.

These visions would change Harners life and after this journey he dedicated his life to shamanic journeys to other worlds. Instead of using Ayahuasca or other hallucinogens he is today using a monotone drum rhythm to reach trance. In *The Way of The Shaman* he also describes the experiences of his disciples when they with the help of the drum are travelling through crystal tunnels into other worlds.

Another westerner that also was initiated into the methods of the American natives is Carlos Castaneda. He is just like Harner a social anthropologist and went to Mexico in the sixties to study medical plants. He met the indian magician Don Juan Matus who more or less tricked Castaneda to the shamanic path. The descriptions of Castanedas experiences are collected in a series of books that have sold millions of copies around the world. Carlos Castaneda learned how to enter the other worlds with the help of hallucinogens like Peyote, Psilocybin and Datura. This made his books extremely popular among hippies in the late sixties since they used all kinds of drugs to expand consciousness. For Castaneda the consuming of hallucinogens was something involuntary that his indian teacher almost forced him to do. A more sober description of leaving the body can be found in the books by Robert Monroe.

Keys to the other side

Experiences of leaving the body are as common as it is uncommon to discuss them. This shows that it is not actually supernatural at all, but something that will be quite common and natural in a future society. People who can control their out of the body journeys mean that this is something that everybody can learn. One of the oldest techniques to release the soul is the drum journey. Through listening or dancing to a monotonous beat consciousness and the brain waves enters a trance like state that enables astral journeys. During pagan times and among the nature tribes drum rites have always been the most important way to contact the spirit world. Today drum ceremonies and ecstatic dance rites to contact ancestors and to enter other states of consciousness are common on Haiti. On modern rave parties the participants have described how they during the dance have travelled out of themselves. Hypnosis has been used as a way to leave the body under controlled circumstances. Many forms of hypnosis are working in a similar way to monotonous rhythm. By exposing the brain to repeated impressions consciousness will enter a hypnotic state. Twinkling lights, pendulums that moves in circles or pulsating sounds are often used. The hypnotist will guide the person out of the body. Self hypnosis is a more difficult but as effective way to reach out of the body experiences. This means that one will guide oneself out of the body the same way a hypnotist would but one will do the guiding oneself and must keep control. Meditation on a deeper level works like hypnosis and is the most common way to leave the body. To meditate watching a burning candle, repeating a mantra or formula can induce trance states. In many cultures hallucinogen drugs have been used to contact the other worlds. Among shamans in Siberia the *Amanita Muscaria* mushroom have been used. In South and Middle America the *psilocybin* mushrooms, the *Yage* liana mixture, the *Peyote* and *San Pedro* cactus and the *Datura* plant have been used by shamans to reach the other side. The *Datura* was used among the witches in Europe on the journey to Brocken. Among dervishes and Arabic sufis, *hasch* have been used to gain visions and astral journeys. In modern times synthetical substances like *LSD*, *DMT* and *MDMA* have been used to experience other worlds. Though magicians and occultists have often believed that drugs is a way to dangerous and uncertain way to reach the astral plane. Astral journeys might seem abstract to those who have not had the experience. But for the ones who have had the experience it is something very natural. In the first phase it is common that one goes through different doubts concerning oneself and the reality of the experience. But after a while when one have had more astral experience this phase will usually end. These experiences will open up infinite worlds and possibilities for the magician. Everybody who have learned to travel out of the body have described this as something worth striving for. The fear of death have almost disappeared among them who already in life have travelled out of the body. In the future this ability to travel to the astral plane might not be seen as anything supernatural at all.



A draconian magician stands with both feet firmly on earth and channels energy from the underworld and thus energizes the astral body (soul or Chi-body) so that it might be released and can carry the spirit to the divine level.

The pictures are from the book "Iron Shirt Chi Kung I" by Mantak Chia.

C.G JUNG AND THE ARCHETYPES

Freud, Jung and their colleagues viewed the psyche as a dynamic system, a constantly changing flexible setting of inner connections, which is greater than the sum of the separate parts. Here follows a short description of the psychological model of Jung and the most common concepts one might encounter while reading his writings.

The Libido

Freud borrowed the term libido from latin to denote the "fuel" behind the psychical system. He believed that the libido was a primal energy and used the term to denote the sexual energy in particular. Jung on the other hand thought that it was too narrow to let the term denote only the sexual energy. In his view the libido was psychic energy, the intensity that exists in the psyche. The libido was something that could be defined through its consequences, for example the awareness that one directs outwards or inwards, the magnetism between people and the ability to get things done.

The Symbols

According to Jung the symbol has a transcendental function. It is an attempt to approach something that is impossible to express as a whole, therefore pictures and especially words are definitions that are less precise than their original significance. The higher up in consciousness a symbol is, the more individualized it is. And the more individualized it is the more distant it is from its origin.

The symbolic language is according to Jung necessary for the psychic health of man and her ability to progress, because that the transcendental can be projected in the symbol and thus be expressed. The symbol can transform the libido to higher expressions, (compare with the rising of the kundalini through the chakras and its transcendence from primal life force).

The collective unconscious and its archetypes

Jung worked mostly with the study of patients that were psychotic, for example those who suffered from schizophrenia while Freud studied neurotic and hysterical cases). Jung found among his patients many different conceptions of a religious and mythological character which could be traced to different times and places all over the world. He believed that they could not have encountered these symbols through any outer source. Instead to explain the occurrence of the symbols in dreams and fantasies he invented the term the collective unconscious.

He supposed that there existed a collective unconscious level where all experiences "since the first days of man" could be found. But this collective unconscious has not only got a storing function, it also contains a creative element, here the primal pictures of our conceptions can be found, they constitute the shape or the frames through which the divine are experienced. These collective building bricks are what Jung calls the archetypes. The archetypes are not fixed pictures or inherited ideas. Jung views them as given characterizing forms of fantasy; the primal forms through which we are experiencing the world and as such they are moving and creating. They are expressed in everything that man dreams or thinks or feels.

Just like the eye can not watch itself we can never really describe the archetypes. Jung describes the meeting with an archetype in a dream as being unfathomable, imposing and divine.

Figurately speaking Jung's view on the psyche of man could be likened to a gigantic iceberg where the conscious is the little part that is above the water. The outer layer of this he calls the persona. The word comes from Greek and means "mask", that is the face that we are revealing outwards. The persona is an important part of our conscious personality, which strives to keep the Self and its integrity intact. It can be dangerous when this mask is believed to be the "actual personality", which leads to that the person behind is locked in and can not progress or be conscious.

The centre of consciousness, the centre of the visible part of the iceberg, is the Self. Just below the surface is the personal unconscious, which contains accessible and more hidden psychological complexes. This part of the unconscious contains what Jung calls the shadow, a double that carries the parts of personality that we have repressed. Here we can also find the anima/animus, which represents the male in the female psyche and the female in the male. Below the personal unconscious we can find what Jung called the collective unconscious. There is no obvious limit between the personal unconscious and the collective unconscious, both the shadow and the anima/animus aspects have roots down in the collective unconscious.

In the collective unconscious one can confront the archetypal picture sphere. Here is the mythical pictures of the archetypes that have revealed themselves in different figures with different names through all times, Athena, Venus, Kali and Isis are examples of these. Behind/under this sphere we can find the sphere of archetypal symbols which includes the god-child, the god-father and the great mother. Then we will reach the sphere of the mathematical and geometrical figures. Here we can find stylized symbols "engrams", of which the mandala (the magical circle) and the connected quaternary (the number four, the square and the cross) are the most common.

The quaternary is according to Jung the logical condition for an overall judgement. If you want to denote the whole of the horizon you can use the four directions. The four original qualities, four elements, four colours, four casts in India, four paths of the spiritual progression in Buddhism etc. The circle represents the perfect completeness, while the number four is its natural minimal division.

A fourfoldness is often divided into 3+1 so that one of the units are holding an exceptional position and is divergent, like the earth- air-water elements in relation to fire. Jung means that if the fourth greatness joins the other three, the "one" will arise, which denotes the unity. The number of archetypes could be infinite, but to make it easier to describe the recurrent expressions they can have Jung divides them into different "figures" and concepts. The Shadow, the Hero, the Anima/Animus, the Old Wise Man, the God-Child and the self are some of the archetypes.

The Shadow

Just like all light creates darkness somewhere, the conscious light of the self creates a shadow in the individual personality. The shadow is our own "negative". It is the part of us that carries all guilt and the sides of our self that our conscious self have repressed. All the feelings, weakness and desires that would destroy the picture that we have made of our self.

We are experiencing the presence of the shadow as a threat. It is embarrassing, irritating, frightening and is perhaps also creating anxiety. For these reasons, according to Jung, we are working actively to repress this part of ourselves, to keep our beloved illusion that we are "perfect".

Jung observed how this psychological shadow, when it is repressed still continues to operate behind the scene and creates different types of neurotic and compulsive behaviour. He also observed that we instead of repressing the shadow also could project it on others, and then believe that they had all those troubling and repulsive qualities that we do not want to see in ourselves.

In Jung's practise the individuation of a patient (the progression process that according to Jung everybody works with) almost always began with a humble accepting of the shadow with the conscious I-feeling of the individual. This is the first and most important step to psychic health according to Jung.

To become conscious about the shadow takes away its power since this drags out all the hidden impulses and fantasies in the light and in the sphere of ethical choice. One is then confronted with the difficult ethical decisions and the repulsive self-discipline that one sometimes have been able to escape through neuroses. One must now confront and deal with our true and actual will. Only in the meeting with the shadow can we take the total responsibility for ourselves and our actions.

Jung meant that the shadow is collective because it can be found in every person, but that it often is very coloured by culture and the individual. The close relationship between the shadow and the Self makes an integration possible, but it is impossible to totally understand it since it reaches deep down in the collective unconscious, according to Jung like an inevitable effect of the darkness that the light of the Self creates.

There is a conception that one who enters the unconscious reaches the ego central sphere which is like a dead end.

It is true, Jung writes, that the one that gazes down at the water first sees his own reflected image "This is the first test of courage on the inner path, a test that frightens most people, for the meeting with oneself is one of the most unpleasant things one can experience, something that one escapes when projecting all negative parts on other people".

But if one manages to do this a little part of the task is solved; one has lifted the personal unconscious to the level of consciousness. However, the shadow is something that is a living part of our personality also wants to exist. This is a problem that involves the whole of man and one will realize one's disability.

The meeting with the shadow is according to Jung no dead end, it is a narrow path, but it is the beginning of the individuation process where one is opening oneself for helping powers that are sleeping inside the deeper levels of man, in the collective unconscious.

The Hero

The hero is the most central and universal figure in the myths and there is some common elements in the stories: the divine birth of the hero, his entering into the dark/underworld, his dangerous mission and brave fights with monstrous beasts, the presence of helpful companions that can be both male and female or in the form of an animal. One can say that the theme of the heroic myths are defeat, death and resurrection.

Jung came to the conclusion that the hero is an archetype in the collective psyche that is often shaping the slowly emerging self image of man. The divine birth of the hero reflects the magical creation of our consciousness of "something from nothing". The entering of the underworld is a metaphor for bringing the unconscious to a conscious level. But Jung believed that it could be dangerous to identify oneself too strongly with the hero archetype. He viewed man's struggle for self consciousness as just one step in the progression of the collective unconscious. A woman's animus often fits into the archetypal pattern of the hero that is fighting to get consciousness and energy.

Anima / Animus

As an echo from the myths, stories and great works of literature, Jung found in his patients dreams a guide, a companion for the dreamer that showed itself as a person of the other sex. In the myths the "other one or the other" leads the hero to the final stage in the end of the tale.

Jung came to the conclusion that under the conscious masculine side of man also existed an unconscious female side with its own character and personality. This is a female inner aspect of man and this shows itself not only in the fact that it has a female character which the man is not conscious of in his normal state of mind but also in the fact that this inner side actually assumes the symbolic form of a woman in dreams, fantasies and projections.

It is exactly the same for women, in their unconscious they can find a masculine (part-personality), a side with a character and behaviour that generally would describe a man. Jung called the feminine side of man the Anima, the latin word for soul and the masculine side of woman was the Animus. The Anima/Animus functions as an important connection between the Self and the unconscious. He or she invites and leads the individual to a deeper understanding of the unconscious world.

Jung writes about the Anima: "Everything that touches the Anima becomes tabu, magical, dangerous and definite. She is the serpent in paradise for the person that is full of good intention. She presents persuasive reasons for working with the unconscious, she tells us to break down all moralistic inhibitions and release powers that one should have better left in the unconscious. Because she wants life, she also wants good and evil. In the part of life where elfs and fairies plays their game those categories does not exist".

Jung meant that apart from its chaotic nature the Anima is also carrying sometimes that he defines as hidden knowledge or secret wisdom. He writes: "If she would be only negative, the case would be rather easy. But this is not the actual case, for the same Anima can reveal herself as an angel of light, as a psychopomp that can lead us to the highest purposefulness, such as demonstrated in Faust. If the shadow is the qualifying test the Anima is the masters degree".

The old wise man

Knowledge, reflection, insight, wisdom and wit- these are abilities that Jung ascribes the archetypical figure that he calls the old wise man. This figure can be both fatherly and heroic but it also has qualities that do not relate at all to the father or the hero. He is peaceful, secretive and temperate and is expressed in a force that comes from the inside and strengthens one in the inner fight. He is resembling a magician or a hermit.

Just like the Hero, the old wise man is not just something that concerns the psychology of men. In women he is one side of the Animus, the helpful inner strength and wisdom. He gives advises but he is not commanding, he is creating and shaping and makes way for progression. Jung writes: "The magician and the old wise man are synonymous and have their origin in the medicine man of the ancient tribes. Just like the Anima he is an immortal demonic being, that penetrates the chaotic darkness of the purely biological life with the light of purpose. He is the teacher and the initiating master." He also writes: "If the name 'Lucifer' would not been taken it would be a suitable name for this archetype. I will now instead be satisfied with calling it The Old Wise Man or the Archetype of Purpose. Like all other archetypes also this one has got one positive and one negative aspect, something that I will not discuss further here."

The Divine Child

"Smaller than tiny and bigger than the greatest" is a good definition on this archetype. When the child archetype shows itself in our dreams this is of great importance, it represents potential development and at the same time a confrontation with the original, wholeness and unity.

In stories and myths and also in dreams the exposed and abandoned child is common as well as its secret miraculous birth. According to Jung this reveals how very hard the task of the child is, how the influences from the surrounding world in different ways are creating enormous obstacles in the way of every individuation.

But the divine in the child also reveals great strength. The dragons and serpents that in the myths are threatening the inner self of man is according to Jung evidence of the danger that the new consciousness might be consumed by the unconscious.

The deeds of the child are often directed towards the conquering of the darkness and the birth into the conscious. Jung writes about the appearance of the child archetype: "Often the child is progressed in accordance to Christian models but even more common is the development of the child from non-Christian pre-stages like ktonian animals like crocodiles, dragons and snakes; it can also be monkeys. It is common that the child reveals it self in the chalice of a flower or comes out of a golden egg or is the centre of a mandala".

The Self

The experience of the archetype of completion, the Self, is similar to the religious experience of the presence of a god. Jung discovered symbols of the Self in many of the religious systems of the world and was fascinated by their perfection. The garden of Eden, The golden age of the Olympus, The mythological world egg from which everything were created, the hermaphrodite original man.

The Self archetype represents both the wholeness of our being, something larger than the conscious self and at the same time something other than this, that which keeps us progressing. The Self is the cause and the goal, it is both an immanent and transcendent archetype.

Jung believed that the realization of the Self has got two meanings, a complete progression of the individual and also experiences of a high value that is outside the individual personality. The most common symbol of the Self is the mandala, the "circle divided in four" that has been used so frequently in eastern meditation.

The archetypes that have been discussed here are mainly expressed as figures or beings. But Jung also talked about the changing-archetypes. These are different steps or levels in the individuation process.

DREAMSYMBOLS

MOVEMENTS:

UP. Progression. Liberation of the soul. Inspiration. Power. Ability to see things from above. Flying in dreams is often dream interpretations of astral journeys.

DOWN. Introspection. Analysing a situation. Initiation. Exploration. Journey into the unconscious.

CLOCKWISE. Giving and radiating.

ANTI-CLOCKWISE. Taking and collecting.

HOUSE. A symbol for the individual consciousness. Basements and attics can represent the unconscious. A chaotic house can represent a chaotic mind. An extremely tidy house can symbolize demands of the over-self. Furnishing can represent organisation of the Self.

ANIMALS. The animal side of oneself and existence. Nightmares about animals reveals fear of the wild. Training animals can represent a need to control. Animals in dreams are often totem animals or guides. Fishes, insects or crabs that are biting can represent blocked energy, negative energies or illness.

MYTHOLOGICAL ANIMALS:

UNICORNS. Power, fertility, innocence and purity.

GRIFFINS. Power, mainly earthly power.

DRAGONS. Spiritual and earthly power. Initiation and mans transcendence to the divine. The ancient and original. Chaos. The one who guards treasures and powers.

TREASURES. Unreachable treasures or things that one desires reveals frustration and latent needs. Treasures found are powers.

TUNNELS. The unconscious. Astral tunnels and soul journeys. Subways, car tunnels and sewer canals are common modern dream symbols for the astral tunnels.

ATTRACTION. Desire and/or sex with someone represents a meeting and a longing to meet a side of oneself. Sometimes one encounters the higher self or guardian angel symbolized by a person that one is united with sexually.

WATER. The unconscious in different forms and psychic powers. The sea is representing the unconscious. Rivers and streams are representing inner energy streams in the body and the soul. Blocked streams are representing blocked energy. Dirty water represents unclean energy.

FIRE. The inner fire. The divine spark in man. Power. Conflagrations represents uncontrolled forces.

EARTH. Fertility, life and death. Motherhood and the mysteries of life. Fertile soil represents success and well being.

AIR. Freedom and the intellect. Dreams about air reveals the state of ones breathing. Positive air dreams, fresh air and uplifting clear visions represent good breathing and good prana. Dirty air and no circulation reveals the opposite.

PRACTISES

Week 1-2

Do the kundalini meditation on four different occasions and focus the energy on the Svadhisthana-chakra which is placed between the navel and the genitals. This chakra is can be visualized as an orange lotus flower with six petals. Explore all feelings and impulses since they can be eventual memories from astral journeys. Try to let the energy flow and make sure that the kundalini is not blocked at this stage.

Practise the astral vision through gazing at the aura around a burning candle. Normally one sees only the usual light. But for the experienced the whole colour spectrum of the rainbow can be seen. Practise until you are able to see parts of the spectrum around the flame of the candle.

Go out in the nature and find a power place. A power place is a place that gives you power and concentration. See how the place affects your astral vision. The place will give you a feeling of heightened awareness, clearer seeing and active calm. Hunters and warriors used places like these when they waited for the right time to attack. Because of the power place they could wait for days.

Week 3-4

Continue to meditate on the colours around candles.

Get or construct a Ouija board and start a communication with the other side through this. You can also use a glass placed on a paper with the numbers and letters of the alphabet. Practise until the movement of the glass/object is obvious. When an invisible power is moving the object this is a very distinct feeling and there should really be no doubt. It is important not to take the information too seriously since in the beginning it will be mostly gibberish or projections of fear or expectations. To use Ouija or other similar technique magically is a controversial practise. Many people mean that this is dangerous and only brings one in contact with lower astral beings. In Dragon Rouge it is believed to be a useful, but perhaps primitive way to contact the other side. One should be able to control this tool of communication but then move over to more advanced astral techniques. In Dragon Rouge this is the first step in a series of more and more advanced practical astral magic that also includes automatic writing and arm levitation.



The third part of the course is concerned with witchcraft. Though many modern practitioners of wicca and "white" witches claims the opposite, witchcraft is a dark magical tradition with roots in black astral cults where the powers of nature and the sexual force is central.

Witchcraft is connected to the phases of the moon, the lunar powers and corresponds to the shadow realm of the astral plane, the Gamaliel Qlipha. This letter will present methods to conjure astral erotic partners from Gamaliel- an operation that is important in witchcraft.

GAMALIEL AND DEMON LOVERS

In the ancient Jewish mysticism, Gamaliel is the name of the sphere of "the evil perversions". Gamaliel means "the obscene" and represents the sides of existence that was feared the most among the Jewish priests: the sexual force. The type of sexuality that belongs to this sphere is not connected to reproduction, it is sexuality for pleasure and experience. During almost all times this kind of sexuality have been viewed as something evil since it is not serving any purpose of society. When society condemned this kind of sexuality the lust of the individual became something to repress and fight. What used to be untainted lust was here transformed into something dangerous and sick, or as Friedrich Nietzsche wrote about the moralising and condemning of sexuality from Christianity: "Christianity gave Eros poison to drink: -He did not die thereof, but his face turned, from lust to vice".

Gamaliel is something that every magician must study. Here one can find all repressed lusts and instincts, or the cause for all condemned lusts. In Gamaliel the magician remembers moments and doings that have led to the birth of a desire and what led to the fading away of another desire. Here the magician can understand the structure of the instincts and desires and can through this become clear enough to awake to his true will. This is the goal of sexual mysticism: to penetrate ones own sexuality to understand it and then use it for both pleasure and to progress. To find ones sexuality in its most original form is to find the Dragon. The Dragon is the archetype that represents the pure lusts and desires and the perfected personal power.

It is mainly through the dreams that the magician works with Gamaliel. A magician can study and live out his sexual desires through conjuring astral partners in dreams. This is done by entering dreams through meditation. Before this the magician should not have slept for two or three days and should not have had sex for two or three weeks. This makes the contact easier when working with powers from Gamaliel. During the meditation the magician should concentrate on the desires that he wants to experience. At a later stage of the meditation dream pictures will arise, these should be activated and energized by the magician. The pictures should become more and more alive and this will arise the kundalini in the magician which energizes the dream and so on. It can be quite difficult to succeed with this operation but it is worth the reward. A total experience of Gamaliel is always one of the most fantastic in the life of a magician and also one of the most important on the magical path.

hÄXKONSTENS GRUNDER

*"If Man, this little jester world, think it's complete,
I then know that I am only a part
of the part that has been everything once,
by darkness that carried the light in its bosom
and gave birth to it - the proud light that believe
that it can fight about the empire with his mother".*

Mefistofeles in Goethes Faust

Witchcraft has its origin in the pre-Christian pagan religions. It can be seen as a magical form of belief or world view and can be found all over the world. It is basically identical with other original magical religions like Voodoo and shamanism. The basic conception of existence is that everything is connected. It is a holistic world view where everything is connected through a net of energies that the initiated witch or magician can influence. The sun, the moon, the planets, the stars, earth and its animals and plants are influencing each other and life itself. Through knowledge about these a witch and the magician can control life and all that it contains. Moon magic, astrology, herbal magic and others have grown from this knowledge. The knowledge of the witches were mostly based on personal experiences and intuition. This is why the system of one witch/magician can be quite different from the system of another witch/magician. This is also why witchcraft falls outside the limits of common science.

During pagan times many forms of religion existed. Roughly one might divide them in two main forms. In old Norse religion there were the asatru and Odinism but also the religion of the vanes and sejd. The first two were mainly practised by rulers, warriors and priests. They gathered in berserker tribes and warrior guilds. The second religion was common among peasants. In the first one the gods are mainly ruler and warrior gods. In the second the gods are prosperity and fertility gods. In the first we can find sky-gods, but in the second mainly earth-gods and goddesses. These types of religion complemented each other and there were no exact boundaries between the two. Sometimes the asatru is said to be a more male dominated religion and the religion of the vanes more feminine. This is not incorrect but quite a simplified explanation. In both forms of religion both gods and goddesses can be found. Witchcraft has its roots in the pagan fertility cults. Through rites and magic they tried to influence life-sowing and reaping, sexuality, fertility, and giving birth. The witch cult was a cult of fertility where the powers of nature and the universe were invoked. They worshipped the god and the goddess as being present everywhere in nature, the universe and in man. In the centre of the cult they worshipped Frej and Freja. They were worshipped for their divine flesh and was often picture as nude figures with exaggerated erotic forms (the goddess with huge breasts like the Venus from Willendorf and the god with a gigantic erected penis like the old bronze statue of Frej) and often in sexual positions. Sexuality as the foundation of life was also the foundation of witchcraft. Witchcraft and the witch cult is therefore based on sex-magic.

The modern European witchcraft has its roots in the Pan and Dionysus worshipping bacchants and the Hecate adepts in Greece and also among the cults of Nerthus, Frej and Freja-vitkis (compare the word witch with vitkis which means a wise person) in the Norse, Germanic and Celtic areas. It is a cult of nature where one retires from the regulations and bonds of mundane life and society and returns to an original state to find hidden powers. Therefore the cult has often included naked practise (skyklad). Animals have

been worshipped as symbols of the original, the instincts and sexuality. Taboo-breaking ritual acts have been included. During the bacchanals (the Roman version was called Saturnals) they worshipped the horned god and mother earth. Goats, bulls and deers were also worshipped. They went out to secret power places in the forest or into secret caves or catacombs. They intoxicated themselves with alcohol and hallucinogenic plants. The god and the goddess were celebrated through sexual rites and orgies. Also the cult of Frej and Freja had orgiastic practises. Poems and chants of the Freja cult are filled with playful erotic and eroto magical information that would later upset the Christian priests. The cult of Frej and Freja were even more repressed and destroyed than the cult of Odin.

Christianity that erased the feminine element in nature and interpreted everything feminine as the Devil would persecute the witch cult more than the other pagan forms of religion. The witch cult placed the goddess in focus and many leaders and practitioners of the cult were females. The church would start a blood stained campaign that would mainly fall upon women. We all know what kind of interrogation methods they used, for example the water test where a woman was thrown in the water. If she drowned she was innocent. If she kept floating that was proof of her being a witch and she was burned at the stake. Torture was common to force confessions. The fact that the Bible encourages the killing of witches gave the priests a religious authorization to their persecutions. Many thousands of women would feel the Christian message of love as they were burned alive at the stake.

A witchcraft renaissance

During the 19:th and early 20:th century the interest for witchcraft started to grow again in a new and modernised form. Aradia-the gospel of the witches was published in 1899 and was to become one of the most influential books for the renaissance of witchcraft. It was written by Charles G Leland and based on his ten year friendship with an Italian witch. It presents the teachings of witchcraft in a way that was unique for the late 19:th century. Unique was also the books by Dr Margaret Murray, "The witch cult in Europe" and the "God of the witches" that were published between 1920-30. She believed that the witch cult was a contra-religion to Christianity and that it had roots in the pagan Goddess cult. She meant that the witch cult had its own hierarchy, sacred days and ceremonies and thus were an actual religion. She also claimed that certain European kings had secretly been members of witch covens. The most famous representative of the modern witch cult is Gerald Gardner who published the books: Witchcraft Today and The Meaning of Witchcraft in the fifties. He claimed that the witch cult was still alive and he described its practises.

The witch cults and the neo-pagan movements are growing fast. Some are feministic and political others are hierarchic and elitistic. Some are working with a more individual magic while others are mainly conducting religious ceremonies. Some are very orgiastic with sex and/or drugs while others are more puritan and health oriented. Many of the so called wicca groups are not even magical but religious. Some groups of witchcraft are connected to satanism but more common is a connection to shamanism and the green wave movement. There is an eroto-magical symbolism in the witch cult that connects it to the Indian Tantras. Just like the Tantra and in the left hand path magic the focus is on the Goddess. She represents the gateway to the dimensions of magic. She is mother earth and through her womb life is born and dies. She is the gate and the goddess of the underworld and a magician follows her down to be initiated. She is the realm of the dead and the mother of all life. In this role she is the dark goddess and terrifying in all her power. In the witch goddess and also in the witch god the principles of the opposites

unite, Eros and Thanatos - the principle of life/sexuality and the principle of death. In some witch groups (covens) this is illustrated in sadomasochistic rites where pleasure and pain becomes one. Here is an example of a classical witch initiation that is used by many witch groups: The candidate is undressed, the hands are tied behind the back and the eyes are blindfolded. The candidate is led into the witch circle. Around the circle the group of witches are standing. In the middle of the circle stands the high priestess/priest. She/he gives the candidate the fivefold kiss on the feet, knees, sex, breast and mouth. Then the candidate receives 40 lashes of the whip. The aspirant reads the witch oath and pledges allegiance and to be silent. The aspirant then receives the magical tools; the athame dagger, wand and emblem of the coven etc. The aspirant is asked if she/he is ready to "suffer and be purified to learn". If the answer is yes the aspirant receives another 40 lashes of the whip. Thereafter the high priestess/priest also receives lashes of the whip. Finally the high priestess/priest are having sex with the aspirant.

In many witch groups the initiation is practised in a more erotomagical form. The aspirant drinks from the chalice that symbolizes the womb of the goddess and receives the wand that is the phallic god. A symbolic sexual act is conducted when the wand is put into the chalice to fertilize it with the will of the aspirant. Some covens with a more traditional medieval anti-Christian view reads the Lord's prayer backwards during the initiation. Sometimes a Bible is burned. In most groups the Christian elements are missing and old pagan gods are worshipped. Many are not even invoking gods/goddesses with traditional mythological names but calls them the Sun father and the Moon mother etc.

Pan becomes the Devil

The terms witch and witchcraft is used and misused in all kinds of situations where they do not belong. Some people have a tendency to call everything that seems weird or they do not understand witchcraft. Many are calling themselves witches though they lack any real contact with the forces that the original witches worked with.

Witchcraft is as old as mankind itself. It is a special part of the religious experience of man. Unlike the established and dogmatic religions it has represented the contact with spiritual forces that are based on practical experience. Because witchcraft has always existed outside the established religion it has often been accused of being perverted, evil and dangerous for society. In ancient civilizations like Egypt and Babylon witchcraft was accepted as a subsection of the official cult. What we are today calling witchcraft was in these cultures also the practise of the feminine side of religion. This was connected to the ktonian forces of the earth and the underworld. The ancient witch cults were connected to the instincts, earth and the physical while the male cult, that was often dedicated to a sky-god, was abstract and based on religious-political dogmas. When the Jewish Jahve cult grew the witch hunts became more common. In the cult of Jahve all feminine and ktonic elements had been removed. Left was only the one heavenly father of the state. All cults and cultic acts that were not dedicated to this heavenly father was evil. Murder was encouraged, like in the second book of Moses 22:18 "You shall not suffer a witch to live". The ktonic powers were believed to be only dark and evil and the heavenly is the only good. Only when the important balance was forgotten and the focus was only on the heavenly did the dark become evil. What was introduced by the Jahve cult became really grotesque in the hands of Christianity. When it expanded and needed to gain more power a scapegoat was needed, so that Christianity could truly appear as the advocate of good. All old ktonic deities became devils and demons, the old Greek god of the forest and fertility Pan who appeared with horns and cloes was identified with Satan himself. In this manner all pagan earth religions was turned into Devil-cults. If one looks behind the surface of what is described in the old grimoires one will find ancient gods. Through the grimoires and the dark cults the ancient wisdom was

carried into our days, Now man can absorb and practise this wisdom without the threat of being burned at the stake or in hell. Modern society needs to establish the balance between dark and light that has been lost for thousands of years.

The powers of light represents order, structure and dogmas. The dark represents nature and the wild, intuition and freedom. Society has suffocated in the laws and principles of the light. This can be likened to a house that is build in a forest. The forest is the dark, wild and unknown. The house is the light, order and the structured. The house became a village. The village became a city. Finally the city became a large over dimensioned metropol of light and structure. It had eaten great parts of the dark and wild forest and was planning to eat more. The forest became something unknown, difficult to reach, strange and frightening. The wild of the forest started to reestablish itself in the middle of the city. The order of the city was eaten from the inside. Soon chaos ruled the city. People were forced out in the forest that had been something strange and dangerous.

This is what has happened to man on the mental and material plane. Man is imprisoned in the structures of the light, but must finally escape to avoid suffocation. Man needs to return to the knowledge and wisdom of witchcraft. More and more people are beginning to realize that the real knowledge about existence must be found in different places than what was earlier believed. Nature itself is the main teacher. Many have already realized this. Unfortunately many of those who have realized this have learned nothing from it. They continue to step in the old footsteps of the Jahve cult, Christianity and Islam and other patriarchal dogmatic teachings. They are calling themselves white witches and other embarrassing titles only to please the lords of the religions that have continuously tried to kill them. They continue to think in the ethical and law-bound ways of the traditional religions. They have not achieved the important insight that witchcraft belongs to the dark, ktonic and natural side of existence and the dark has been viewed as evil only by the antagonists of the witches.

A witch must leave the old values and find her own and the values of nature. A witch must travel into the dark unknown from which she once came and to where the human consciousness must return.

Witchcraft

The powers behind witchcraft may on the surface seem frightening. Man has become so alienated from the original and wild in existence that the experience of it at first causes fear, just like many people fear dark forests at night though they know that no actual danger exists. When one becomes familiar with these dark sides one will instead see their beauty, wisdom and power.

When entering the path of witchcraft one must confront the dark and unknown. Both the inner and the outer sides. The witch must get to know the inner instincts and desires. The most important of these is the life force which its rooted in the sexuality. It has been limited and controlled by the moralism of the religions of light. The witchcraft and the dark represents freedom and the life force while the religions of the light represents death, martyrs and self denial. The conflict between these came to extremes during the inquisition when the witches were burned at the stake, accused of sexual immoralities of all kinds.

The ancient witchgods like Pan, Dionysus, Baphomet, Lilith and Anahita represented the original instincts of man. The gods of light represented laws of morality. The witch must free herself from all the rules that are controlling the life force in her. This life force is represented by the Dragon and/or the goat - two symbols that have synonymous with the Devil.

The most suitable place for contacting the original sides of both the inner and the outer existence is out in the wild nature. In this environment there are no laws or limitations that man has created to control existence. The witch can learn directly from nature. This can be done by walking around in the forest and with a relaxed gaze and remembering some special objects or places. This can be a stone, a leave or some occurrence like a wind etc. She can sit down and meditate on the symbolic meanings of these objects, places or occurrences. She does not need to use a symbolic lexicon, it is better to feel with the intuition and get a spontaneous idea of the meaning.

When practising magic and witchcraft one must constantly pay attention to what goes on around oneself. When practising magic every occurrence has got a meaning and it is good to know what it means. Though it is important not to draw any premature conclusions. The witch should view all omens and visions with a focused and distanced calm.

An easy way to see an omen is to spin around several times and suddenly stop and look at the first thing one sees. The very first thing one sees is the omen. The fact that one looked at just that will reveal tendencies in the individual personality. These tendencies determine what kind of situations one will end up in. The same goes for other more advanced kinds of divination where one uses clairvoyance, like mirror or crystal ball gazing. To achieve clairvoyance is very important for the witch. She might use a mirror, a crystal ball or a dark bowl filled with water. She sits down in a darkened room and lights a purple candle. With an unfocused gaze she looks down into the object of divination. After a while a pale white energy mist might appear. After a while visions and pictures are projected. At first the images are vague and fades away quickly. They are still important since this is one step towards a more concrete astral seeing. A witch who has practised and developed clairvoyance can through this influence and control her existence. She might find an enemy in the crystal ball and by dropping blood on the image she will control the situation to her wish. If it is a love spell, menstrual blood or semen might be used.

By paying attention to the surroundings a witch can find all she needs for her magical work to reach its goals. If she is ill, she might find certain objects on a walk in the forest. These objects might give her the power to fight the disease. The same can be done when healing others.

What makes a witch a witch is her natural contact and relation to the dark and original. She develops a close friendship with nature and learns how to receive help, force and information through it. At first she must of course fight hard to reach this communication with the wild. A good start can be to find an animal in the forest and start a mental communication with it. The witch must be conscious of the fact that she can not communicate in an intellectual human way. She must communicate with feelings and intuition where the words are emotional signals.

By developing this kind of communication the witch learns how to communicate with beings from other spheres. They are also communicating on the intuitional plane beyond words.

The Journey to Brocken

In folklore and myths the stories of the witches journey to Brocken or other cult place are common. The witches journey to meet the devil during orgiastic rites has actually got a magical significance. It has its origin in the pagan cults of Pan and Dionysus in ancient Greece, the Celtic cults of Cernunnos and the Egyptian cults of Ba-Neb-Tet more known as the goat of Mendes, later called Baphomet. Ecstatic dance, orgiastic sexuality was practised and alcohol and narcotic herbs were consumed. At the peak of the experience the participants often experienced a meeting with the deity. The Brocken Journeys is a later variation of these cultic meetings. The witches consumed narcotic herbs like aconite, mandrake root,

and thorn-apple. Sometimes they mixed the herbs with fat and made the famous witch-ointment. This was often smeared on a broom. When the naked witch sat on the broom the narcotic herbs entered the blood through the thin skin around the vagina. The effects of the herbs induced visions and astral experiences. During these trance states the witch often experienced meetings with the dark deities. But the witch did not need narcotic herbs to reach experiences. The methods to reach them are numerous. Ecstatic dance to reach trance states is one method. The witch can also stay awake a couple of days to reach extraordinary experiences. Some witches used the method of spinning around fast for a long time and then lie down and let the circular feeling induce visions or out of the body experiences. The witch can also use different kinds of self hypnosis to reach a suitable state of mind. One effective method is to follow a pendulum with the eyes. This can of course be tiresome for the eyes but if one continues the results are often good. As with all kinds of hypnosis one must expect it to take some time before the results are arriving. The witch can also visualize that she is falling and continue until visions are appearing. When the witch in one way or another reaches a higher consciousness she will meet different beings. She should search for her guide or totem animal. It can be in the form of a human or an animal. Sometimes it might appear as a wind, a flame or a cloud. The witch will feel which one is the totem. During the magical progression the witch might meet more spirits. They are usually called "spiritus familiaris". Of course the church saw the spirits as demons. People believed that the witches used the spirits to steal and to cause disease and trouble among others. It was also believed that the spirits was given to the witch when she swore loyalty to Satan at the sabbath. What these entities actually are doing is to help the witch in life. They can protect her against negative energies and impulses. They can act as mental support and give power in all kinds of situation. The witch can also contact spirits through rituals. In the ancient grimoires there is lists of many demons and their seals. There is also many descriptions of complicated rituals to contact them. Often there is less complicated ways that a witch can contact a spirit. Lets take the demon Astaroth as an example, he can be found in Lemegeton - the lesser keys of Salomon. Astaroth was the favourite of the infamous witch La Voisin. If we look under the surface of Astaroth we will find the Phoenician fertility goddess Astarte. According to Lemegeton Astaroth appears as an angel of great beauty riding on a dragon. He gives answers on all questions and can reveal all secrets. The ritual begins with the creation of a circle of protection that the witch draws around herself. In front of her she constructs a triangle. On each side of the triangle a red candle is burning. No other light is present. With a magical wand (with inscriptions written on it) she draws the seal of Astaroth so that it is seen in the triangle. She conjures the demon with chants. If the seal disappears she draws it again. After a while the seal becomes alive and energies are coming from the triangle and the shape of the spirit takes form. It can take time and much practise before one succeeds with a ritual like this. The first times perhaps just the presence is felt and information might come from feelings and inner visions. This is also of great value and a necessary beginning. In the end of the ritual the witch lets Astaroth return. This is done when the triangle is closed, by drawing a sun cross over it. Both before and after the ritual the witch must conduct certain purifications. A bath with some cleansing herbs might be suitable before the ritual. It is also suitable to put salt in the room for a while and then remove it, salt attracts negative energies. The sun cross, the salt and the herbs can be used to exorcise both people and objects.



Seal of Astaroth



The Sun cross

The rites of the witch

The witch who has a very close relationship with nature also finds most of the objects for the rites there. Her rites are often quite simple and she uses things that she has found by intuition. It is not necessary that the rituals and magical recipes of one witch is suitable for another. What is presented here is only the foundation, the rest must be created by the witch. One of the most important foundations for the magical rites of the witch is the knowledge about the four elements and directions. They correspond in the following way: east and air, west and water, south and fire, north and earth. The air represents the intellect, communication and knowledge. Fire represents will power, passion and energy. Water represents feelings, dreams and intuition. Earth represents rest, fertility and growth. A witch can use herbs that corresponds to the elements in her rituals. Air and peppermint, fire and cayenne pepper, water and lavender, earth and clove. She can use them as incense to reach the states of mind that the elements represents. A basic ritual is to throw herbs in the wind that blows from the direction of an element. For love she visualizes the beloved and throws cayenne in the south wind. If she likes to send a telepathic message she can send peppermint in the west wind. It is good for a witch to know the meaning of the colours. Air and (bright) yellow, fire and red, water and blue, earth and green and brown. For a money ritual a witch can light a green candle and clove incense. She should conduct the ritual in the morning because the rising sun corresponds to get something, the setting sun to get rid of something. She should hold some coins in the hand and think that they should reproduce and increase her wealth. She then takes one of the coins and places in in the earth. A witch must feel what to use and what not to use in rituals. She must also feel how she experiences the elements. A good practise is to divide a paper in four sections and dedicate one section for each element. Then she should write down what she feels and thinks about the elements. She should also write down the different sides of her personality that she thinks corresponds to the different elements. With the help of this list she can later construct ceremonies and magical operations.

NUMEROLOGICAL CORRESPONDENCES FOR RITUAL MAGIC

One (1). The central object of the temple or the altar. The spine. Sushumna. The crucifix or the church tower among the Christians. The Poteau-mitan in the Voodoo temple. Phallus. The magical wand.

Two (2). The concept of the two. Left and right. The two pillars Boaz and Jakin. The two serpents of the Caduceus staff. Ida and Pingala. The two candles on the altar. The gate. The womb. The chalice or the mirror.

Three (3). The magical triangle. The principle of the third: the child. Phallic. The pyramid or the sword.

Four (4). The magical square. The temple room. The ground, Mother earth. The four walls or directions. The pentacle, the mandala or the seal.

Five (5). The Pentagram. The quintessence. The fifth element. The elixir in the chalice. The dragon image on the altar.

Six (6). The Hexagram. The male and female united. Erotic symbolism. That which is above is united with that below. The seals of Salomon. The six directions: east, west, north, south, up and down.

Seven (7). The Dragon with seven heads. The seven rays. The colours of the spectrum. The rainbow. Colour magic. The chakra symbols of the temple; the seven metals of alchemy, the seven planets etc. Completion. The universe.

Eight (8). Double squares: the floor and the ceiling of the temple. Completion and being reborn (7+1). The secret Qliphotic dragon with eight heads.

Nine (9). The triple triad (3x3). The nine worlds. The underworld. The nine angles.

Ten (10). The number of the cosmos. Malkuth. The complete temple.

Eleven (11). The dark principle. One beyond ten. Transgression. Crime. The fruit of knowledge. The eleven pointed star and other symbols of the Qliphoth.

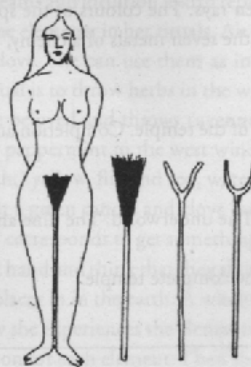
The sign of the goat —
Capricorn



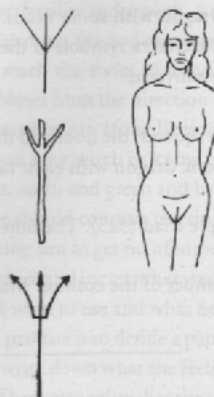
The Broom Dance



The Broom



The Goose Foot



Witchcraft has been called the pre-Christian Tantrism of Europe. Similar to Tantrism the sexual symbolism and sexual magic has a central role in witchcraft. Most of the symbols of witchcraft also corresponds to the dark parts of the astral level.

Pictures from "Lid off the Cauldron" by Patricia Crowther.

INVOCATION OF THE HORNED GOD

This is an Celtic incantation to invoke the horned god Cernunnos. The ritual conjures the phallic powers of the horned god to strengthen the will power and make ones magic more powerful.

Light two black candles and place them on each side of an image of the horned god (inverted pentagrams, phallic symbols. Atu 15 of the Tarot, horns, goat skulls etc the more symbols the better). Ring a ritual bell. Light suitable incense (patchouli). Raise the magical wand and read:

*Eko; Eko Azarak! Eko; Eko
Zomelak!
Eko; Eko Kernunnos! Eko; Eko;
Arada!
Bagabi lacha bachabe;
Lamac cahi achaba,
Karelyyos!
Lamac Lamac Bachalyas;
Cabahagy Sabalyas,
Baryolas!
Lagoz atha femyolas,
Harrahya!*

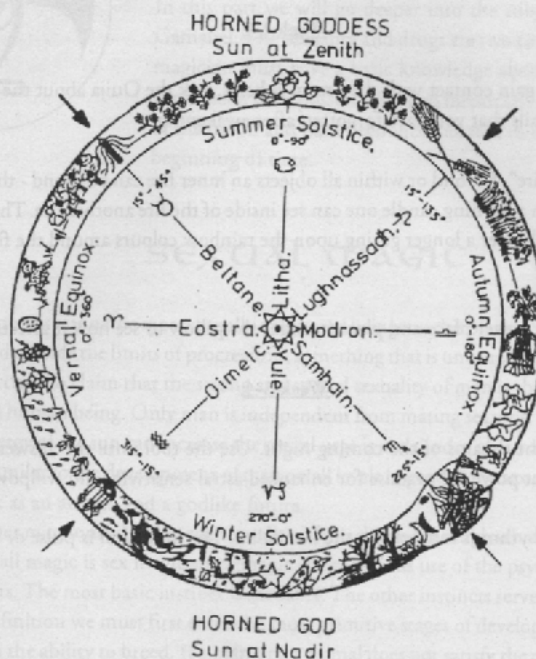
The presence of the god feels like an growing phallic power that fills the atmosphere and the witch/ magician with dragons fire. The wand starts to glow with astral fire and is activated for magical use.

INVOCATION OF THE GODDESS

I, NN, INVOKES THE GREAT MOTHER,
THE QUEEN OF THE NIGHT,
CLAD IN THE STARS AND THE ROBE OF DARKNESS.
I INVOKE THE GREAT MOTHER.
LIFT YOUR HAND TO AID AND PROTECT YOUR SONS AND DAUGHTERS,
THOSE WHO ARE CALLING YOU BY YOUR THREEFOLD WISDOM:
URD, VERDANDI AND SKULD
DIANA, HERA AND HECATE
I INVOKE THE GODDESS OF THE MOON.
O'ARADIA, THE QUEEN OF THE NIGHT WATCH OVER US
WITH YOUR EYE BURNING IN THE DARK..
GAZE WITH THE MOON AND LET ITS LIGHT
FALL UPON THE WEB OF MY DESTINY.
GIVE ME THE THE THREADS OF THE WEB OF TIME, THE WEAVE OF
DREAMS AND THE PATTERNS OF DESTINY.
I DRINK WINE FROM YOUR CHALICE AND ENTERS THE UNDERWORLD.
I ENTER YOUR WORLD, THE DEEPEST SANCTUARY OF YOUR INNER TEMPLE.
I INVOKE YOU, GREAT GODDESS OF THE UNDERWORLD.
HEL, PERSEPHONE
MAY THE WIND OF THE FUTURE BE BORN FROM YOUR WOMB
AND BRING FERTILITY AND WISDOM TO YOUR SONS AND DAUGHTERS.
IN YOUR CAVE THE GREAT DRAGON RESTS.
LET THE POWER BE BORN, LET THE POWER GROW,
AND BECOME THE DIVINE CHILD WHOS EYE BURNS IN THE NIGHT.
LET LUCIFER THE MORNING STAR BE BORN FROM THE OCEAN OF THE NIGHT.
I,NN, INVOKE THE GREAT MOTHER.
NERTHUS,
I INVOKE LILITH
I INVOKE KALI
I INVOKE HEID
I INVOKE FREJA
I INVOKE THE GODDESS, THE GREAT MOTHER.

Witchcraft has been called the pre-Christian Tantra of Europe. Similar to Tantra in the sexual symbolism and sexual magic has a central role in witchcraft. Most of the symbols of witchcraft also corresponds to the dark parts of the sexual level.

Picture from "Lid off the Cauldron" by Patricia Crowner



The witch-wheel is one of the basic foundations of witchcraft. It illustrates the cycles of the sun and the year through the eight festivals. The witch are working in harmony with the natural cycle of the year - a cycle that is illustrated by the serpent biting its own tail. The different festivals of the witches are meeting points between the worlds just as the meeting between the horned god and the dark goddess.

INVOCATION PRACTISES

Week 1-2

Use the Ouija-tool to gain contact with the dream spheres. Ask the Ouija about the dreams and try to get answers about details that you have forgotten after awakening.

Try to see the "secret fire". Beyond or within all objects an inner fire can be found - the kundalini of the object. By gazing upon a burning candle one can see inside of the fire another fire. This is the secret fire. It will often reveal itself after a longer gazing upon the rainbow colours around the fire (that should be known by now)

Collect objects from a power place and place it under the pillow to see how it affects the dreams.

Week 3-4

Ask the Ouija about the dreams of the coming night. Use the tool until the answers are more or less correct. This a hard but powerful practise for enhanced astral sensitivity and willpower.

Start to explore how rhythm is influencing the kundalini. The kundalini is pulse or rhythm.



In this part we will go deeper into the subjects that corresponds to Gamaliel. The sexuality and drugs are two controversial subjects that a magician must have a basic knowledge about if an understanding of Gamaliel is to be possible. Sex and intoxication belongs to the dark side of the moon and have been incorporated in magical practise since the beginning of time.

sexual magic

Without doubt man is one of the most sexually orientated beings on this planet. Sexuality and the practise of sex has reached outside the limits of procreation, something that is unusual among most animals. Thus it is not so far fetched to claim that the strong and special sexuality of man is the fundamental factor for the existence as a human being. Only man is independent from mating seasons. But the fact that a warm wind and the energy of the sun can increase the sexual urge is a reminder of our ancient past as an animal among others. Similar to the development of man on all levels in general the sexuality is on a middle level between the past as an animal and a godlike future.

To progress further man must develop the sexuality. This achieved through what is commonly called sex magic. Basically all magic is sex magic since magic is a conscious use of the psychic power which roots are in the instincts. The most basic instinct is sexuality. The other instincts serve only to maintain it. To underline this definition we must first enter the most primitive stages of development. All living things are dependent on the ability to breed. If a man or an animal does not satisfy the other urges; hunger and thirst, the individual will probably die. But if the sexual urge is ignored it is a catastrophe for the entire race. Man has already spread all over the world and guaranteed the survival of the human race. The present problem is over population. Thus can man have sex for pleasure and progression which are not two separate causes for sex. On the contrary they are connected. To enjoy life and living is to become more alive. To become more alive is to develop. Sex magic is the path to heightened pleasure and human progression.

The origin of sexual magic is impossible to decide. It probably was created as soon as man became conscious of sexuality. Questions were asked and a desire to understand drove people to study their sexual life and how it influenced existence. Sex for pleasure was divided from sex for the cause of breeding, using newly created methods like masturbation. Sex for pleasure probably arose around the time when man gained control of fire. Then man was not as bound to the change of seasons as previously and then created a sexuality that was free from mating seasons. This was the first time that man defied nature and took the first step from animal to human being. Since great parts of our history have disappeared in the darkness of time we must lean on myths and legends to find answers on the origin of human sexuality and sex magic. Mans defiance against nature is in the Bible described as the eating of the forbidden fruits of knowledge. The serpent who is one of the foremost symbols for sexuality acts as the tempter. When the first human couple eats from these fruits they are suddenly aware of their nakedness and sexuality. Eve gives birth to her first child after the banishing from the Garden of Eden. Thus we can make the assumption that they did not indulge in any physical sex before that. The fruits shall make man like God.

Here we can see how closely connected sexuality and divinity is. In all the ancient mythologies the gods have had an orgiastic sexual life. For example in the ancient Greek myths the gods are living far outside all moral laws. But the gods did not want man to live like them and when Prometheus stole the fire from the gods and gave it to man we can assume that he gave the knowledge of sex. The gods felt threatened and punished Prometheus. The knowledge about sexuality can make a god of man. The earliest known sex magical practises can be found in India and Egypt. Also in Babylon and among the Sumerians similar practises were probably common. In India sex and religion has often been closely connected. Most famous of these traditions are Tantrism. The origin of Tantrism is hard to decide but some believe that that it was created when "Kali Yuga", the black era started for about 5000 years ago. The place of birth is supposed to be Agarthi, the mystical town north-west of India that is believed by many magicians to be the place where surviving magicians from Atlantis gathered. Tantrism is based on what can be compared to Oscar Wilde's thesis that the only way to free oneself from a vice is to indulge in it. In Tantrism there is nothing of the extreme ascetic practises that are common in other yoga traditions. Through Tantras, the practitioner makes the carnal divine. The desires are fulfilled, but through special rituals and practises. The desires are sublimated and directed towards the awakening of the kundalini. One of the most famous rituals is the 5M rite. In this rite one will indulge in such things that are normally believed to be negative for spiritual development. One will enter these acts and make the carnal into the divine. 5M stands for; "mamsa", meat, preferably meat of cow or ox since it is totally forbidden, "matsya", fish, "madya", alcohol, "mudra", aphrodisiacs, "maithuna", sexual intercourse. The ceremony begins with a meal where the meat, fish and alcohol is consumed together with the aphrodisiac herbs. Then it is common to smoke hash to heighten the effect of the ritual. Then the orgiastic maithuna phase begins. The basic purpose of the ritual was to break the old values and mental barriers of the practitioner and thus awake a spiritual or psychic reaction that would cause the kundalini to arise. The awakening of the kundalini, the serpent fire is viewed as something specific for Tantrism. It is not. Apart from the practise existing in many other systems in the east it also found among the Gnostics. Gnosticism was a synthesis of the ideas that flourished during Hellenism. Christianity, Judaism, Persian religion, Greek and Egyptian mythology is mixed. Gnosticism was centred around Alexandria. Among the gnostic sect the Ophites many spiritual practises that is reminiscent of the Tantric ceremonies can be found. The Ophites was a surviving tradition from the ancient Egyptian snake cult and conducted ceremonies with living snakes that together with certain breathing exercises would arise the kundalini. The most notorious Gnostic sect was the "Borborians". The name is an after construction since "borboros" is a Greek name for dirt. They conducted violent and orgiastic rites in which homosexuality and incest was the rule rather than exception. These group sex rituals was a conscious defiance against the moralism that was arising. They viewed the Christian God as the "Demiurg", the god of the false world of illusions. To break his moral laws was to turn oneself into a god. The orgies of the Borborians is similar to the 5M ritual of Tantrism. Similar to the Tantrics the Borborians viewed the sexual fluids as the water of life. These should not be wasted. The difference was that the Tantrics learned how to keep the fluids in the body at the point of orgasm, the Borborians chose to consume it. Anal sex was common among the Borborians and many of the Tantrics. The anus was viewed as the seat of the kundalini and through stimulation the kundalini could be awakened. This view is also shared by the Alchemists and the ancient Egyptians. There are Alchemical wood cuts picturing the red dragon resting in the area around the anus. In Egypt this dragon was called Apep. Set was one of the forms of Apep and the god of bisexuality. When the Christ-like Osiris became the favourite god in Egypt the view of Set changed and he became the main evil principle. This occurred together with a new moralistic trend. Though man's sexuality is highly developed, man is also the most inhibited of all living beings. When man became conscious of the sexual self a great confusion

probably took control and man was stuck in the studies of this phenomena. Fearing that the sexuality like fire could be dangerous man chose to let it glow instead of as before, burn. The great fire was trusted in the hands of authorities, for example priests. In many religions priests have consciously used the human sexuality. It has been a powerful tool of control, something that leaders and priests of the world were well aware of. If they trough laws of moral can control the sexuality of an individual they can also control the life of the individual. THE POWER THAT IS CALLED SEXUALITY IS THE LIFE FORCE. The psychologist Wilhelm Reich proclaimed these theories; that man is free only when the sexuality if free of inhibitions. But he was eventually incarcerated in a mental asylum. Religions that are proclaiming sexual ascetism are often directed towards non-existence. In Hinduism there is many paths. Some are trying to reach a state of non-existence. Others are trying to reach divinity themselves. The more destructive paths are often very moralistic and recommends celibacy. The ones who are trying to reach divinity are often totally immoral. Again we can see that sex is life. Sex is existence. If man wants to become truly free, if man wants to have enough energy to control life, the sexuality must be explored and the energy awakened. It is a difficult path, but the reward is great. Man must reach the deepest darkest abyss of the unconscious to awake the sleeping dragon, awake it and make it fly. The original sexuality of man must be found. It must be awakened and with this energy released man can reach divinity and true freedom.



The sex mystical symbolic language of alchemy shows the unification of the opposites and the power of the polar forces in the illustration of the sexual meeting of man and woman, sun and moon.

The Black Mass

The black mass is without doubt the most famous of all sex-magical ceremonies. Through all times it has been viewed with both fear and fascination. Thus it has been a frequent subject for all kinds of horror movies and books. A great paradox is that the Christian church has been the major contributor to the construction of this Satanic ceremony. During the inquisition the priests created evidence to prove the guilt of the hordes of devil. These written texts are full of perversities that witches and magicians were believed to indulge in when they met the Devil. When a real Satanism arose in the middle ages as a protest against the god who burned people at the stake, the involved persons based their practises on those descriptions that was found in the text of the church. For this reason a, in many ways, brutal and violent cult was created. The black mass has also got roots in ancient Greece and Egypt, as a degenerated left over from ancient ceremonies. In the province of Mendez in Egypt the goat-god Ba-Neb-Tet was worshipped. He represented the sexuality, fertility and ecstasy. The ceremonies that were dedicated to him was often wild orgies where people had sex with goats that represented the god. The Satanists was accused for indulging in this practise by the Christian texts. Also the Dionysus festivals came to influence the picture of the black mass and the sabbath. Dionysus was the horned god of wine that ruled ecstasy, drunkenness and sexuality. His shape was that of a bull and the goat, symbols of strength and the sexual instincts. In Athens he was known as "he with the black goat skin". In Kinaitha festivals were conducted where the men was trying to catch a bull in the horns and lead it to the temple where the priests called upon Dionysus to let his spirit enter the bull. The dance was very important in all festivals of Dionysus. To the tones of flutes and cymbals the participants danced to reach ecstasy. They dressed in goat skins and carried horns. Wine and narcotic herbs like Thorn-Apple was consumed. They whipped each other and had sex to the honour of the god. They were viewed as crazy by outsiders and when Christianity arrived they were all of a sudden Devil worshippers. The Saturnals of Rome were similar. Saturnus is the god that has been identified as Satan and the Egyptian god Set. On these Saturnals everything was turned upside down and chaos was created. All the rules and laws of everyday was put aside. It was here permitted to act out any inner fantasy that was otherwise abnormal or impossible. The slaves were served by the masters and could eat and drink what they otherwise would never taste. People honoured Saturnus by dressing up like him. In Durostrum a young man was chosen 30 days before the feast and he was clad to look like Saturnus. During these 30 days he walked around in the city and was treated like a god. He could indulge in any lust and practise anything that pleased him with total right and acceptance from others. But after the 30 days he was to cut his own throat at the altar of Saturnus. The few real witches during the middle ages was the survivors from the pre-christian religions. They were living in great danger and had to practise their religion in secrecy. They were like the cult of Dionysus mostly women that worshipped life and sexuality in different forms. Thus they were a target for the strictly patriarchal church of the middle ages who viewed woman and sexuality as temptations of the Devil. The witch burnings was an attempt by the church to eliminate the feared old religions. The witch sabbath and its "pagan" predecessors are ceremonies that celebrates life. The extreme and even frightening expressions in these ceremonies has served the purpose of leading the participants to the ecstasy of breaking mental limits and inhibitions. A common factor in these ceremonies is the breaking of the rules that man normally is ruled by. The demands of the over-self is left behind and the repressed desires are released. What rules that are broken depends on the time and the place of the ceremony. In the medieval Europe it was of course a very powerful act to turn a cross upside down and burn bibles. To do the same in the secularized society of today would never have the same effect and in a society that was never invaded by Christianity it would not have any effect at all. What these ceremonies have in common is to celebrate life and existence in its

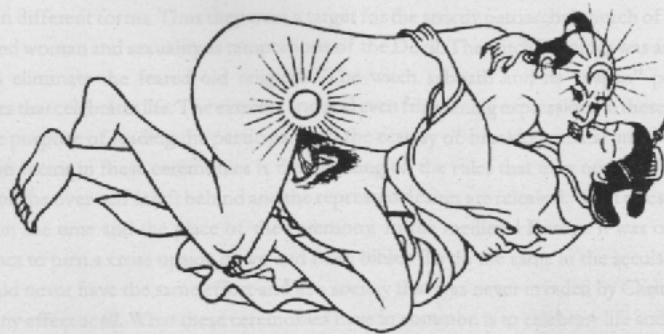
origin, beyond all constructed laws; to be a god beyond terms like good and evil, right and wrong. To leave the ruling moral laws and limits temporarily is a must if the individuals that are conducting the ceremony are to reach personal freedom and openness to the repressed parts of the self. Thus the participant becomes conscious of the whole of his being. Dancing and special herbs have often been used to open the gates to the unconscious. The witches meeting with the Devil during the sabbath was a trance-like meeting with repressed sexuality. The different attributes of the Devil; fire, the serpent and the goat, are ancient symbols of sexuality. The Devil that the witches met was a personified manifestation of their own most forbidden lusts and deepest buried life force. It may appear as if sex magical rituals and orgiastic ceremonies were only practised in a distant past or in primitive cultures. This is not the case. Ceremonial sex has been practised since the beginning of time and still is. During the last hundred years the phenomena has increased. The witch cult has risen again and have more practitioners than ever. Many new witch cults have chosen not to include the main part of the sexual practises, though witchcraft is actually a celebration of sexuality. The sex magical ceremonies that was conducted by witch groups and occult organisations a hundred years ago was often prepared in every detail. New participants had to follow the rules and already created patterns that the ceremony was created around. Later sex magical rituals have been develop to be more free in their structure. The participants are choosing their roles and creates their part of the ceremony. In the old as well as in the new rituals the ecstasy is necessary. To break rules and limits is also an important part. But to do like the medieval witches and burn bibles is not necessary in todays society. Today just the fact that one is conducting a ceremony is to slip over the edge, since materialism and rationalism still are dominating. A sex magical ritual can be conducted alone. The power of the other participants will of course be missing but instead all focus can be on the individual sexuality. Private sex magic is also very safe sex.

Apart from all attributes of ritual the most important things in a sex magical ritual is the following: "The breaking of limits". The participant must think that which can not be thought and release all repressed fears and desires. "Ecstasy" is reached through a serious study of that which is otherwise viewed as forbidden. This ecstasy can be painful but purifies the individual through the awareness it brings. The purification leads to "The awakening of the Life Force" The limit breaking, the ecstasy and the awakening of the life force are the basic parts of an sex magical ritual. How it is constructed otherwise is depending on the magical system the magician is using. Just like the ancient orgiastic festivals the modern feasts are based on the same things as during all times: sex, drunkenness and experience of freedom and joy. The difference is that we because of centuries of moralising have forgotten the holiness and the spiritual progression of this. The writer W.B. Seabrook who studied the ecstatic rites of the Voodoo writes in his book "The Island of Mystery": "If we would mix a little sacrificial blood into our cocktails and spiced them with prayers and holy fire, perhaps our nightclubs would become more perfected in an orgiastic sense and as holy as temples was during the times of Priapus and Aphrodite.

Practical sex magic

In sex magic the total orgasm is practised, this is an orgasm that is not limited to the sexual organ but includes the whole body and consciousness. The psychologist Wilhem Reich made a difference between the terms orgasm and ordinary ejaculation. The ejaculation is a physical sensation while the orgasm is metaphysical. The metaphysical and sex magical orgasm is a state of mind. It is the holy ecstasy that mystics during all times have tried to reach. The awakening of the kundalini is such an experience. To enter the orgasm in a meditative state can lead to this kind of ecstasy. This is done by carefully concentrating on the orgasm and what happens when it arrives. Together with this practise it is suitable to work with the "lasting orgasm". This is an orgasm that never reaches the peak and ends. It can last for as long as the magician wishes. It can be a bit hard to reach this experience at first but as always dedicated practise is recommended. "Auric sex" is a method that almost always leads to a lasting orgasm, and it can be practised in pairs, alone or in group. Here only the aura is touched. When practising auric sex it is good if one can see the aura but it is not necessary. A good way to practise the astral vision is to hold the hand in front of a dark surface and try to see energies move around the hand and the fingers. This is easier if the room is lit with only a candle or two. In auric sex it is important to be able to feel the aura. The auric energy of the hands shall touch the aura around the sex of the partner. To practise the sensitivity it is recommended that the hands are moved in and out from the body and one should try to feel how the aura gets thicker closer to the body. It can feel a bit electric in the hands and as if the aura is pressing the hands out from the body. An orgasm through auric sex will be a very ecstatic experience at will last for a long time.

Lilith was the first wife of Adam according to the Jewish mythology. Unlike Eve she was not created from the body of Adam. This led to certain complications. Lilith was created at the same time as Adam and did not want to submit to him. This was evident when they had sex, nobody wanted to lie underneath the other. Now God happened to prefer Adam so he threw Lilith out of the garden of Eden. In sex magic Lilithic sex plays a special role. This is sex when the man lies under the woman and she stimulates him with vaginal movements only. Thus she is in control of the sexual energies. The woman is often on top of the man in astral sex. This is something many Christian monks experienced in traumatic dreams when they were raped by mean demon women. Their own fear and guilt was what made the experience so terrible. For a magician the succubus/incubus can be helpers and guides. The most important part of sex magic is the practical part. Through practise one intensifies the sexuality and turns it into personal power, increased life energy. When the life energy has totally awakened a divine state is reached. In such a state all occult abilities that previously have been out of reach is attained.



HERBS, DRUGS AND MAGIC

Narcotic and hallucinogenic herbs have been used in many occult traditions to gain access to the spirit world. In vision seeking traditions like shamanism and witchcraft we can find a great knowledge about the effect that different herbs have on man. Another occult system that have got knowledge about herbs is Alchemy, the knowledge about the herbs effect on perception have been explored in a chemiognosical science. Some have wanted to deduce all spirituality to herbs that changes perception and hallucinogenic mushrooms: enthusiasts have in these plants found a source of incredible wisdom and skeptics have thought that they had evidence that all spirituality can be derived from drug mists. Others have completely dismissed the use of herbs and have pointed out the destructive side effects these herb can bring. From a perspective of religious history it seems without any doubt that perception changing plants have been used by sages, magicians and priests in almost all cultures. In India the Soma was hailed as giver of wisdom and happiness, the Soma was according to some scientists the *amarita muscara* that was probably also used by the Vikings. The Indians explored the other side with Peyote and San Pedro cactus. Sufi mystics used Cannabis and here in northern Europe the psilocybin mushroom was used. If one is interested in the effects that these herbs have on man the books by Carlos Castaneda are of great value. Also books by Terrence McKenna and Timothy Leary can give a interesting perspective, but it must be remembered that these two writers are exaggerating certain themes and an influence from the sixties hippie philosophy is present. The books by these writers can in any case be valuable documents. The books by Aleister Crowley are also of great value since he was a drug romantic that got injured by the drugs himself. The book *Diary of a Drug Fiend* is recommended.

Drugs are usually separated in three categories:

1. Stimulants: Caffeine, Yohimbe, Damiana, Cocaine, Nicotine, Amphetamine, Ecstasy.
2. Tranquillisers: Alcohol, Valeriana, Opium, Heroin.
3. Hallucinogens: Psilocybin (mushrooms), LSD, Mescaline (Peyote cactus), *Amarita muscara*, Cannabis (Hash, Marijuana), Witch herbs (Mandrake, Thorn-Apple, Aconite).

This list is of course incomplete but can give a good perspective. There are hundreds of herbs, mushrooms and chemicals that can be listed. Generally the two first categories are called body or nerve system influencing drugs. The third category are called psychoactive, psychedelic or hallucinogens. In some cases the categories are melting together. Ecstasy is also a hallucinogen and Cannabis is also tranquillising. Magicians have almost only used drugs from the third category, the hallucinogens. In some cases stimulants have been used in kundalini practises and sex magic. Damiana, Yohimbe or ordinary tea are effective in kundalini practise and sex magic, since they are aphrodisiacs; sexually stimulating. The other group with tranquillisers is only destructive for magicians, apart from perhaps a glass of wine.

That drugs are more important in the shamanistic tradition than in purely magical traditions is because magic is an art of will while shamanism is a vision seeking tradition. Drugs are destructive and are often having a negative influence on the will and activity of the magician. Since magic is the art to turn thought into action magicians are often negative to the use of drugs. But traditionally many hallucinogens are believed to be great sources of magical knowledge. If one reads the books by Castaneda one realizes that for him they were a valuable method of learning to reevaluate old values and gain access to new worlds.

A magician must have direct experiences of the other side at any cost otherwise he will end up as a pure theorist. The other side is a great source of energy for the will. This is why many magicians believe that psychoactive herbs is a legitimate way to reach a direct empiric knowledge about the astral world, as long as it is only a temporary gate opener. After this experience the magician must learn how to achieve this himself.

The second level of progression in draconian magic, Gamaliel 2.0 is associated with witchcraft and the astral world. This level is also connected to vision seeking and hallucinogenic experiences. This is why this subject is treated here. It is important to get a historical grasp of these aspects of this level. Vision seeking is done through dream magic operations and the awakening of the kundalini and is not connected with any psychoactive herbs.

The experience of intoxication is an important aspect of the three dark astral levels. Here the magician will confront all feelings, thoughts and fantasies. This experience will include both ecstasy and fear. The intoxication is not in itself connected to any kind of herb, drink or other product, this is a common misunderstanding. The herb, drug or alcohol is merely a way to reach intoxication, not the source to the actual state. The intoxicated state is inside man and the path goes through a exploration of the inner sides. Herbs or alcohol can be used but often magicians will use breathing exercises, drumming, dancing, edge-experiences (parachute jumping, fire walking) physical exhaustion or sexual stimulants instead. In the book "The birth of a tragedy" Friedrich Nietzsche describes two opposite states of mind in man: the Dionysian and the Apollonian, Dionysus and Apollo are two Greek gods. Dionysus represents drunkenness of life, instincts and dark desires that are flowing over man. Apollo represents clarity, harmony and temperance. Dionysus is the dark Apollo the light.

Many magicians and Aleister Crowley more than others have had an elitistic view on drugs. They meant that drugs are harmless for people with a will strong and pure. The slave people will become addicted because of their inner misery. In Liber Al it is written: "To worship me take wine and strange drugs whereof I will tell my prophet and be drunk thereof! They shall not harm ye at all". In the comments to the Liber Al crowleys elitistic approach is defined: "The craving for these things is caused by the internal misery which their use reveal to the slave-soul. If you are really free, you can take cocaine as simply as salt-water taffy. There is no better rough test of a soul than its attitude to drugs. If a man is simple, eager and fearless he is alright; he will not become a slave. If he is afraid he is already a slave. Let the whole world take opium, hashish and the rest; those who are liable to abuse them were better off dead". Crowley was eventually addicted to heroin.

A person with a weak will or a vague perception of the ordinary reality and the magical reality should not take any form of drug or psychoactive herb. A magician must be able to control destructive vices such as smoking, extensive drinking. A magician never becomes enslaved under a vice. A magician constantly works for the balance between the Dionysian and the Apollonian; the intoxicated ecstasy with the calmness of clarity. In the building of our world the rational Apollonian side is the ruling. To contact the other side a magician must enter down in the dark Dionysian space of ecstasy, though not without the lamp of Apollonian clarity.

A history of religions perspective on hallucinogenic experiences

During the sixties and seventies many scientists explored the connection between religious experiences and hallucinogen drugs. This created a debate around the similarities between LSD and schizophrenia. Many came to the conclusion that the LSD state could not be equalled with psychotic experiences.

In the early sixties many known scientists claimed that psychedelics could induce states similar to the religious experiences of the classical mystics. These were not constructed from systematic analysis but on self experimentation.

One of the earlier experiments about the relation between drugs and mystical experiences was made 1963 by Walter N. Pahnke. He worked with a group of twenty students of theology with similar background and with little or no knowledge about the mystical experience. Almost everyone of them was interested to enrichen their religious life by an experiment, they were thus positive to the experiment. The experiment was made on Good Friday while listening to a two and a half hour long mass in church. Half of the group received 30 mg psilocybin and the other half got a placebo that only caused the skin to get warm and itch a little. Directly afterwards the group told their experiences to a tape recorder. The result showed a dramatic difference between those who received the psilocybin and those who received the placebo. Nine out of ten in the group who got psilocybin could confirm that they had experienced deep religious experiences while those who had gotten the placebo had not experienced anything different at all. Pahnke came to the conclusion that psilocybin under the right circumstances can induce mental states that hardly can be differed from the descriptions in the classical myths. He underlines the importance of the opinion, preparation and feelings of the subject, that which is called set and the atmosphere and situation, which is called setting. Many different experiments were made and some had a more negative result, but all experiments showed the importance of the set and setting.

Two other scientists, Masters and Houston, answers the question about the autencity of the drug induced mystical experiences, they came to the conclusion that only 3% reached an authentic experience of this type.

One of the last scientists with a positive attitude towards drug experiments was Walter Houston Clark. His book "Chemical ecstacy, psychedelic drugs and religion" was published in 1969. Clark did not believe that the drugs actually caused the mystical experience, but rather released the human possibilities to experience the divine. He is of the same opinion as most of the previously mentioned scientists that dance, ascetism and meditation can also release this possibility. He does not claim that the psychedelic drugs are risk free. Longer psychotic states, confusion and sometimes permanent insanity have occurred. But if the experiment is led by experienced people the risks and after effects can almost be completely eliminated.

Someone who denied that psychedelic experiences had anything at all to do with mystical experiences was the Catholic professor R C Zachner. He believed that the mescaline experience had nothing to do with any actual religious experiences. If it had, that would threaten the Christian values in morality. To show that he knew exactly what he was talking about he swallowed a pill himself and had the impression that he was in the "Alice in Wonderland" world.

Magical Plants

The witches ointment

The witches brew or ointment is famous in our culture. This is an ointment that the witches smeared their broom and their bodies with to induce trance states. The recipes are numerous contains a mixture of different powerful and sometimes poisonous herbs. Some recipes are containing aconite and hemlock, two herbs that were used in executions, and opium and hash. In some recipes seemingly useless ingredients are included like urine and slime of toads. Often most of the ingredients did serve a purpose. Urine is supposed to contain certain stimulants and this can explain why it was included in the German witches Dreck Apotek, where the fluids of the body was saved for magical purposes. The slime of toads sounds like something from a fairy tale but is a traditional hallucinogen. The secret from a toads skin is containing bufotenin and substances similar to DMT. The main ingredients of the witches ointment was four potato plants that are only used in very small amounts, otherwise they are too poisonous. They are Thorn-Apple, Henbane, Belladonna and Mandrake. They are containing the alkaloids hyoscyamin, atropin and scopolamine. Atropin is used today to cure certain mushroom poisonings. In the military atropin have been used as a cure in nerve gas attacks. It is a great paradox that atropin is in itself a hallucinogen can reduce the effect of other hallucinogens like LSD and Mescaline. Scopolamine is a very powerful substance that was used as a truth serum. The witch herbs can induce trance states with lowered brain wave activity - alpha waves- and a hypnotic REM state, similar to the dream state.

Thorn-Apple (*Datura stramonium*) is an infamous hallucinogen that has nicknames like devils herb, devils apple and yerba del diable. It has been used all around the world as a magical drug. In Haiti it is included in the Zombie process. Both in India and among the Indians it was used, but viewed with dread. The Káli worshippers in India used it and so did the Dionysus cults. The old writer of herbal scripts Theophrastos describes what happens if one takes Thorn-Apple root; about 4,2 grams makes one a hell of a man (the root has been used as a aphrodisiac), the double dose induces visions and temporary confusion, three times the dose induces lasting insanity and four times the dose leads to death. Thorn-Apple has been used to leave the body. The herb was believed to give the ability to fly between the worlds, but is viewed as difficult to handle when it often causes black outs and sleepwalking.

Henbane (*Hyoscyamus niger*) was used in the witches sabbath as a welcoming drink. In very small amounts the seeds crushed in a chalice causes delirium. The name hyoscamus is a latin version of the Greek name "hyoskamus" created by Carl von Linné. The Greek name means swine bean and comes from the legend of the witch Kirke who transformed the crew of Odysseus into swine through a brew of Henbane. The oracle priestesses in Delphi was claimed to reach their trance visions through breathing in the smoke of Henbane. In old norse tradition the Henbane was probably used by witches and Völvor. Henbane was probably included in the powerful posion that Grimhild offered Gudrun in the Gudrunskvædet. Just like with the other with herbs certain ceremonial acts are included when collecting these herbs in nature. The Henbane is drawn from the ground a full moon night with the help of a bird that is tied to the plant.

Belladonna (*Atropa belladonna*). The latin name can be traced to the Greek goddess of destiny Atropos, "the inevitable one" who cuts off mans life thread. The species name Belladonna means "beautiful woman" since the women in southern Europe used the juice of the herb in their eyes so that they would

get big pupils and a dreamy look, to become more erotically attractive. A drop of pure Belladonna oil makes the pupils enlarged so that the eyes look black. The herb has other names that is reminiscent of its effects; somniferum, the sleep giving, hynoticon, the hypnotising or enchanting, laethale, the lethal and furiale, the raging. Belladonna has been used in medicine as well as in poisonings. The psychoactive effects can cause visions and a feeling of weightlessness. The root is used to create amulets.

Mandrake (*Mandragora officinarum*). No other herb or plant is so strongly connected to witchcraft and black magic. The meat-like root is similar to an entwined human body and is believed to be one of the most powerful magical objects a magician can ever own. In medieval grimoires it is explained that the root can give all happiness on earth. But when the owner dies he will burn eternally in hell if he has not disposed of the root before his death. If the root was bought it must be sold to a lower price than it was purchased for. After a while this can be difficult! The historian Josephus Flavius that lived in the early centuries describes the Mandrake as a fantastic root that could be found in a valley around the dead sea. It glowed with a red light at night. It disappeared when one tried to get it and the only way to catch it was to pour urine or menstrual blood on it. The myth that the Mandrake glows at night is not a false claim. In certain climates and weather it can give off a vague light. To draw the Mandrake from the ground was believed to be hazardous. When the root is drawn from the ground it is believed that it produces a terrible shriek that will kill anyone who holds it. According to ancient folklore the Mandrake should be drawn from the earth a Thursday night under a full moon by a black dog. According to Theophrastus one must first draw three circles around the plant with a knife. With the face turned to the west one will then proceed to cut off the top of the root. Then one should gradually cut loose more and more of the root. Before the last bit of the root is collected one should dance around it and tell everything one knows about the secrets of sex and love. The Mandrake is known to be a powerful aphrodisiac. In the Bible it is mentioned as the apple of love and some mean that the forbidden fruit is really the berries of the Mandrake. The Mandrake could also be the prototype for the creation of Adam. The Mandrake was believed to grow under a hanged man, were his ejaculation at death reached the ground was where the Mandrake would grow. The words Mandrake and "Alruna" reveals the mysteries of the plant. Alruna is old Norse language and means "all secrets" or "sacred secrets". The Alruna is the revealer of those secrets. Mandragora is the Man dragon, a draconian seed that is growing in special secret and powerful places. The Mandrake is a powerful hallucinogen.

The recipes of the witches ointment can vary. This is a modern example:

- 3 grams of Belladonna leafs
- 9 grams of Henbane seeds
- 10 grams of Thorn-Apple leafs
- 1/5 gram of pulverized Mandrake root

This is to be mixed up with grease and made into a smooth ointment.

The ointment is to be smeared around the genitals, in the armpits and on the wrists, or other places where the skin is thin. The ointment is poisonous and should be used with care and in smaller quantity. Another important thing to mention is that in above is a northern European recipe and that the same plants growing in warmer parts of the world generally are much stronger. So the contents of the ointment should be used in half or even only one third of the quantity when making it from herbs and roots from tropical or subtropical countries.

Magical mushrooms

Statues of mushroom gods was found in Latin America. The ancient Indians valued the psilocybin mushrooms highly, so highly that they were given a divine status. The mushrooms that was called Teonanacatl was surrounded by a cult personified by the god Xochipilli, "prince of the flowers". The mushrooms were believed to be one of the best ways to gain access to the spirit world and the shamans used these on their magical journeys. In the books by Carlos Castaneda the meeting with the "little smoke" is described, this is a smoke mixture that includes mainly psilocybin mushrooms. In northern Europe psilocybin mushrooms have been used in magical rituals for a long time. Many of these mushrooms are growing also in this northern parts of the world. Mushrooms are connected to the teachings of earth power and dragon lines since they consist of gigantic root systems that are growing according to the power lines of the earth.

The most famous hallucinogen is LSD and is also derived from a mushroom. LSD comes from ergot (*secale cornutum*) which is black infected seeds from different crops. The infection comes from the resting state of the mushroom (*Claviceps purpurea*) that contains many substances used in medicine, but also poisonous alkaloids. The psilocybin mushroom and LSD are related in the hallucinogenic effect.

The most mythical and sacred mushroom must be the fly agaric. Also this mushroom is an hallucinogen that have been used by witches, magicians and shamans in many different cultures. It is generally believed that the Vikings got drunk by this mushroom in connection with berzerker ceremonies. Some facts reveal that this might not have been the case, many of the alkaloids of the mushroom induces sleepiness and calm. Only the red fly agaric have been used. All other mushrooms of this kind are deadly. The red is also deadly if eaten raw. The mushroom must be dried or boiled. If the mushroom is not correctly prepared it can cause death or incurable damage to the kidneys and the liver. The effect from the red fly agaric can be much stronger than LSD. But sometimes it can give no effect at all, but perhaps the lasting feeling of sickness and tiredness. This mushroom have been used in Siberia by shamanic tribes. First the mushroom is prepared then one of the tribe members consume the mixture. The urine of the consumer is then consumed by the rest of the tribe. The urine is then free of all poisons and only the hallucinogen alkaloids are left. For us westerners it can seem a bit odd to get drunk on this mushroom. An anthropologist introduced the men in one of the shamanic tribes to alcohol. The day after the consuming of the alcohol the men stated that they could not possible understand how anyone could freely use this terrible thing called liquor.

Ipomea Purpurea and Nutmeg

The Ipomea seeds contains LSA. LSA is related to LSD. 10-15 grams of the seeds of the flower is crushed and put in wine or water. The crushed seeds is left in the fluid for 12 hours before it is consumed.

Nutmeg (*myristica fragrans*) is a hallucinogen that can be found in most kitchens, the nutmeg just like the nutmeg flower can induce psychedelic experiences. The prophet Nostradamus used nutmeg to seek visions. Also the infamous Charles Manson used nutmeg in prison. Five or ten crushed nuts is a hallucinogenic dose. But this amount will cause nausea and a terrible hangover.

Mild psychoactive herbs

All the previously mentioned herbs and mushrooms can lead to serious consequences. There is also a knowledge about less poisonous and dangerous plants that can still be very effective. Many have been used traditionally in magical ceremonies or as aphrodisiacs. All of these herbs below are legal and easy to get, in a health shop or in an occult shop.

One of the most effective plants for visionary inspiration is Kava-Kava (*Piper methysticum*), a pepper plant from the Fiji islands. Kava-Kava is the national drink on Fiji where it is used in ceremonial purposes as well as for relaxation and pleasure. The effect of Kava-Kava is very subtle and an insensitive person might not experience anything at all the first times. After a while when the effect have been identified it can be experienced. Kava-Kava induces a feeling of clearness and exaltation combined with a feeling of heightened mental energy and physical relaxation. In larger doses the body can feel a bit numb and the "Kava" can be used as a help for sleeping disorders. It can give hallucinatory experiences, mostly clairaudience. Kava-Kava is suitable for all kinds of astral operations and dream journeys and meditation to music. It is also a sexual stimulant mostly suitable for astral sex.

A very powerful herb is Yohimbe (*Corynanthe yohimbe*). Its effect is strong and it is not sure if it is to be called a mild psychoactive herb. Yohimbe grows in Africa and has been used as an aphrodisiac for a very long time. The bark is a strong sexual stimulant. It has mostly been used by men since it enlarges the penis. During ceremonies Yohimbe was consumed to extend the sexual practises for several days. It is dangerous to combine Yohimbe with alcohol, diary products and MAO-inhibitors and most drugs.

Damiana (*Turnera Diffusa*) is a well known and used aphrodisiac. Louis J. Culling describes it in his classical book: "The Secrets of Sex Magick". It is a mild stimulant and has been used by many modern tantrics. It has its origin in Mexico where the women used to drink it an hour before sex since it heightened the pleasure.

Ginseng is a root that has been used for thousands of years in Chinese medicine. It was believed to be able to cure most diseases and activate the seven energy zones of the body. Modern science has shown that Ginseng heightens the immune system and the performance of the brain. Ginseng is used in connection with Kundalini and Chakra meditations and in sex magic.

Ordinary tea and especially green tea has got magical qualities. It increases the energy and have a positive effect on the kundalini. The same goes for Guarana that is a plant from the Amazonas that contains caffeine. Its seed is crushed and mixed in a stimulant brew. The Cocoa bean is an aphrodisiac that have similar alkaloids to the drug Amphetamine. It is known to be used in seductions in our culture. Often in the form of an exclusive box of chocolate. Combined with roses it can give a very good effect.

PRACTISES

Week 1-2

Use your sexual energies to strengthen your magical will, to be more aware in dreams and in the waking life. Create a magical seal that represents your higher self. It can start with a sun cross with your name inside or be a totally new symbol. Focus all sexual energies on this symbol. Meditate on this symbol before going to sleep at night and place the seal under the pillow. Make a talisman of the seal that you can carry during the day time. Note how the symbol becomes a catalyst for the kundalini energy and how it strengthens your will and awareness.

The symbol can conjure sexual beings that will appear in dreams or in hypnagogic states. Explore this if it feels right. It can be a way to increased contact with the other side, but it can also attract vampiristic forces so keep a firm integrity.

The symbol will increase the contact with your higher self. Communicate with it through a Ouija, mirror or a crystal ball. Do this at least four times. Write down the results.

Try to have contact with the horned god and the dark goddess through rituals, extraordinary communication and dreams.

Week 3-4

Seek the secret fire in a candle light and synchronise it with the secret fire in your soul-the Chi-point (also called the heart of the dragon) which is the heart of the astral and etheric energies. The point somewhere in the belly area and is a centre of balance of the soul.

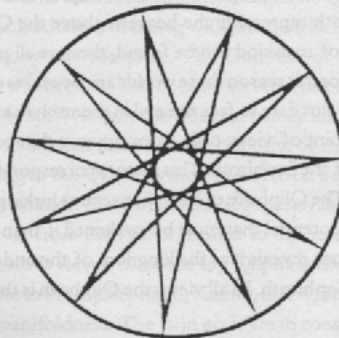
Centre the Chi-point and focus all sexual impulses here and let them strengthen the aura. Your personal magnetism will increase which will influence the way you speak, walk and your charisma. This is not to be the goal since that would place the focus outside the practise. It is only a secondary result.

By strengthening the Chi-point and through this the aura the magnetism in the hands will increase. Explore this by doing healing (hangovers, muscle problems etc) and auric sex, or to crush a piece of wood by hand (we will not be responsible for damaged hands, so be careful).



The thought that the universe is constructed according to certain geometrical and mathematical principles can be found in many mystical systems all around the world. In the west we can find it in the teachings of Pythagoras and the neo-platonics. Their thoughts would influence the Qabalah which is the magical system that have the most complex

map of the geometrical/mathematical structures of the universe. Almost all western magical systems are influenced by the Qabalah. The Qabalah is a magical system of the right hand path. Its goal is to repair the original order that was broken in the fall, and bring man back to the Garden of Eden and the grace of God. The path to this goal is the practise of spiritual exercises, prayer, abstinence and the mosaic laws. Other goals of the Qabalah is to rebuild the temple in Jerusalem which was destroyed by "the beast" (Rome), and to cleanse man from all sinful elements, namely all female aspects and principles. In Qabalah evil is called the Qliphoth which is a condescending name for woman, it means "whore" (It can also be translated as "shell", "cave", "womb"). The dark and evil is connected to the female element. Western occultism fears the Qliphoth more than anything else. The Qliphoth is chaos, destruction, lawlessness, sin and revolt against God and creation. Only very few magicians have worked with these powers. The magic of the goetia where 72 demons are conjured is a Qliphotic system just like parts of the system of Abramelin. Dragon Rouge is an unique order in using the Qliphotic powers in a initiatory way. Step by step we are using the powers of the Qliphoth to break down the structures of creation so that we shall become like gods. Against the mathematical/geometrical structures of the Qabalah we are using the chaos-mathematical and fractal powers of the Qliphoth. In this fifth letter you will receive a unique deep study of the Qliphoth.



The eleven pointed star is one of the main symbols of the Qliphoth. It represents the 11 Qliphoths, Chaos, The Red Dragon and A.A - the black diamond (Adamas Ater).

"The cracking of the vessels, a troubled Diotallevi said, was a very grave fact, nothing is more powerless than a world aborted. The cosmos must conceal some defect, that have existed since the beginning, and the wisest of the rabbis have not come to any solution at all. Perhaps some drops of oil, a residuum of matter, reshimu was left in the vessel that God filled with his divine breath, and God was united with this residuum. The shells, the Kelippot, which is the principles of ruin, could have lurked behind insidiously."

The Pendulum of Foucault
Umberto Eco

THE DARK SIDE OF THE QABALAH

The Qabalah is the mystical and philosophical interpretation/deciphering of the biblical tradition. The Qabalah has its origin among the Jews but have during the years been used by the magicians of the west that have included correspondences from other religions and systems. The most central concept in Qabalism is the symbol "The Three of Life" which is a map of the inner and outer existence. The Tree of Life consists of ten "Sephiroth" which are the different levels of manifestation of creation and thus representing different states of being. The ten Sephiroth are connected with twenty two paths. The paths and the Sephiroth corresponds with different angels and divine names.

Many books and manuscripts have been written about the Qabalah but the concept of the Qliphoth is in rare cases mentioned in haste but is often never touched. What is written about the Qliphoth is mostly short warnings for its powers. The Qliphoth exists on the back of the Tree of Life. The backside or shadow is the dark and truly hidden parts of existence. This side has been called "the Tree of Anti-life" or "the Tree of Death". Qliphoth means shells in Hebrew. The Qliphoth and the Sephiroth is each others opposites and mirrors. The Qliphoth is often compared to caves that are linked with tunnels underground. While the Sephiroth represents the heavens above the Qliphoth represents the infernal regions below. Here all demons of mankind can be found, they are all powers and aspects of existence that man have repressed in fear. For this reason these worlds are viewed as evil and very few studies of them have been made. Most people do not dare to face the evil in themselves and in their world. The Qliphoth is not evil from any objective point of view; only from the way that people experiences it. Often the Qliphoth is viewed as the roots of the Sephiroth. This picture corresponds to the view of the underworld as the world of the dark powers. The Qliphoth can also be seen as lurking in Malkuth, the lowest Sephira. Thus the Qliphoth is the power potential that must be awakened if man is to be able to reach the divine sphere. Both views of the Qliphoth reveals it as the kingdom of the underworld. The Qliphoth can also be viewed as the shadow of the Sephiroth. In all views the Qliphoth is the dark mirror of the Sephiroth.

The anti-world

The scientific side of the Qliphotic powers is found in the theories about anti-matter. Anti-matter is constructed like all other matter but consists of anti-atoms and anti-particles. A hydrogen atom consists of a positive proton in the core and a negative electron in orbit around it. A hydrogen anti-atom consists of a negative proton in the core and a positive electron around it (positron). The particles of anti-matter is with other words opposites to the normal atoms. Our world and the parts of space that have been

explored by man seems to consist only of normal matter. But the universe must originally have contained an ambiplasma consisting of the same amount of anti-matter as of normal matter. The anti-matter have been repressed, at least from our galaxy.

The Qliphoth is the anti-worlds that are constructed in a similar way but still is an opposite of the Sephiroth. Just like anti-matter the Qliphoth is repressed from the normal Sephiroth worlds. The repression is a question of view. Hypothetically thinking, if a man existing on the Qliphotic side of Malkuth (earth), Lilith, the Sephiroth would be the repressed worlds. The same applies for any anti-worlds who would not have to be different from ours except for the charge of the elementary particles. If the normal Sephiroth worlds would meet with the Qliphotic worlds they would annihilate each other. But they are existing in a kind of terror balance that makes their existence possible. If a particle and a anti-particle would meet they would be annihilated and a tremendous force would be released. This will not occur if the mass is big enough, then a Leidenfrost layer would be created to keep them apart. Such a layer exists between the Sephiroth and the Qliphoth. If it would break, it would probably result in a catastrophe.

Chavajoth and the number eleven

"It is proven by Qabalists that they secret and true name of the Devil is Jehovah-written backwards".

Eliphas Levi "La Clef des Grands Mystères"

The ten Sephiroth is the cosmos, the divine order. They are God the Lord, Alpha and Omega - the beginning and the end. The Qliphoth is chaos. They are Satan (Hebr. opponent), the shadow and opposite of God. They exist outside the beginning and the end, in the dimensions outside time. The symbol of harmony is the circle and its number is ten. The number of Qliphoth is eleven. Eleven means a step outside order. Eleven is the Luciferian breaking with creation. Before Lucifer and the other angels with him defied God, the harmony was complete. The Outbreak of Lucifer means chaos. Changes occurred and the old stagnation was broken. Ten became eleven. According to the Qabalists the name of the prince of darkness is not Satan. It is only the title that names him the opposite of God Jehovah. From a Qliphotic perspective God is Satan since he is the opposite of the anti-worlds. The true name of the prince of darkness is according to the Qabalists the name of God backwards. According to Levi it is "Chavajoh" using a Hebrew constitution of vowels. Although Jehovah and Chavajoh are representing opposite principles they are not far from each other, similar to the number ten and eleven.

The number of the Qliphoth is eleven since the top Qlipha is divided. It is called Thaumiel, the twin god. It is the extreme opposite to the top Sephirah, Kether, that represents complete unity. Thaumiel represents eternal changes and manifoldness. The twin gods are in constant fight which contributes to eternal progression. This is the secret of the number eleven; it is the gate to eternity. The number ten is a closed circle which is broken by the number one. In the sexual mysticism the number ten is virginity that is opened by the phallic one and becomes the number eleven - the gate. The fear of the opening makes the eleven a monstrous beast. This is also the manifested form of eleven, Chavajoh have been pictured during the ages. It is the the fearsome Tiamat of the Babylonians and Apep of the Egyptians, but also the red dragon of the myths that rests in the abyss ready to break in and take the virginity of our world and thus open the gates to other worlds.

The Qliphoth and the Necronomicon

The Qliphoth is where the dark gods dwell. All aspects of existence that the human mind have repressed because of fear are also here. All fears man have not dared to confront, all wisdom man have not dared to accept are hidden in the Qliphoth. This is the main theme in the novels by H.P Lovecraft. Beyond our world there are entities that are waiting to rush into our world as soon as someone opens the gate. The novel *Call of Cthulhu* begins with these words: "I believe that the greatest mercifulness is that the human mind is incapable of grasping all that it contains. We are living on a peaceful island in the middle of the black sea of infinity". In this manner Lovecraft dives into the Qliphotic psychology; in fear of ourselves we have repressed great parts of existence. We are caught in our limited conceptions and are living in them totally unaware of the dark reality that exists outside. If the walls that are protecting us would fall, it would lead to chaos and our annihilation. For a dark magician the unknown and dark parts of existence is a well known reality with which he/she works.

The novels by Lovecraft are filled with fear of the dark powers. He gives a description of how the world will be when the ancient dark gods are conquering it: "Man will be free beyond good and evil, without laws and moral. Then the ancient ones will teach man new ways to scream, kill and rave, and the earth will burn with a annihilation of ecstasy and freedom". This harmageddon-description reveals Lovecrafts moralic background when he describes freedom as evil. This age of chaos does not have to be negative, rather it might be a phase of freedom in which the true being of man reveals itself.

The mystical book *Necronomicon* that is mentioned several times in his books has been the topic of many speculations. Some believe that it is a real and fatal grimoire of unknown origin. Though one must suppose that it is merely a product of Lovecrafts fantasies. It does not make it less interesting since he was a great dreamer that unconsciously contacted the Qliphotic spheres. Lovecraft was supposed to have had very surrealistic nightmares. These can have been his visions of the Qliphoth. These dreams was the foundation for the dark world of myths that he created in his literature.



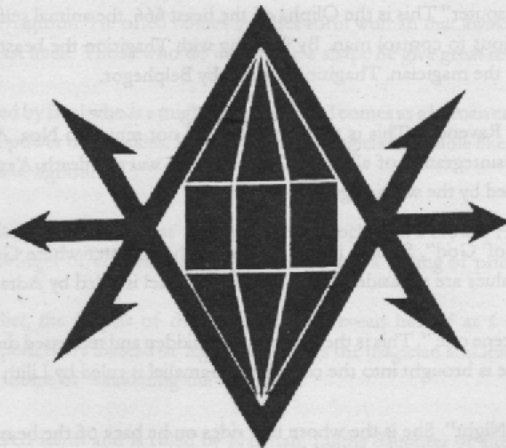
According to many qabalists the Qliphoth was created at the fall. This released the red dragon, the original serpent. Here illustrated by Austin Osman Spare.

Qliphotic magic

Practical magical work with the Qliphotic powers have been almost impossible for most magicians since hardly no books or other information about the subject have been available. Dragon Rouge have worked to find techniques for Qliphotic magic. It must be pointed out that the Qliphotic tree is also called the Tree of Death and these forces can be very dangerous since they are opposed to all that people of this world view as normal.

To contact the anti worlds of the Qliphoth one must learn the anti-thinking. One of the best methods for this is to "walk in the shadow". This method is also called "powerwalking" since it opens the gate to enormous powers. The powerwalking is done when walking, one visualizes that the left leg is moved when physically the right leg is moved. The powerwalking should be practised on a open area without people or any obstacles since it is easy to walk into them. It is recommended that someone is around to pull one out of the trance walk if needed.

Another way to contact the anti-worlds is to focus on the syncopes in music, the emptiness between the tones or beat. Another meditation exercise is to gaze into a mirror and try to change consciousness with the mirror image. One can also call out the names of the Qliphotic powers. The magician should visualize the demon ruler and call out the name as a mantra. Information about these demons can be found in grimoires even if they are influenced by Christianity and filled with superstition.



The symbol of Adamas Ater is one of the most powerful symbols of the Qliphoth. It can be used as a key to Qliphotic worlds. It represents the number eleven and AA - the black diamond, the Qliphoth and chaos.

the ten qliphoth

THAUMIEL "The Twin god". This Qlipha is divided and makes the number of the Qliphoth eleven. Instead of the unity in Kether, Thaumiel is the manifold and the eternal change. Thaumiel is double headed and the two heads are in constant war. They are the thesis and antithesis that are constantly building over themselves with new syntheses. Thaumiel is active eternity while Kether is passive eternity. The two heads are Satan and Moloch.

GHAGIEL "The Hinderer" This Qlipha fights the law that is proclaimed on Chokmah. Ghagiel represents the breaking of laws and is ruled by Beelzebub.

SATARIEL "The Concealer" This is the Qlipha of the dark mysteries. It represents absurdities and surrealism. Here nothing is what it seems and everything is hidden in a mystic mist. Satariel is ruled by Lucifuge.

GHA'AGSHEBLAH "The Smiter" This is the Qlipha of the warrior but also of the lover. It is influencing the soul deeply in a way that can damage or bring life. Gha'asheblah is ruled by Astaroth.

GOLACHAB "The Flaming one" Golachab is the Qlipha of fire. It is an enormous source of power that can be very destructive. Golachab is ruled by Asmodeus.

THAGIRION "The Disputer" This is the Qlipha of the beast 666, the animal self in man. It fights its way out of the unconscious to control man. By working with Thagirion the beast can instead be the Daemon, higher self of the magician. Thagirion is ruled by Belphegor.

A'ARAB ZARAQ "The Ravener". This is the raven that did not return to Noa. A'arab Zaraq brings complete freedom and disintegration of all order. Often through war and death. A'arab Zaraq is also the raven of death and is ruled by the warrior god Baal.

SAMAEEL "The Poison of God". Samael is the Qlipha of the trickster where God and Creation is questioned and ethical values are set aside for the estetical. Samael is ruled by Adra-Melek.

GAMALIEL "The Obscene one". This is the Qlipha of forbidden and repressed dreams where all that seems perverse or strange is brought into the conscious. Gamaliel is ruled by Lilith.

LILITH "Queen of the Night" She is the whore that rides on the back of the beast and the banished Sophia of the Gnostics. She is ruling the world in the shadows and through the dreams of Gamaliel. She is Kali of the Indians in whose age we are now and will be for another five thousand years. Lilith is the serpent that is waiting to rise up through the Tree of Life.

THE ELEVEN DEMON RULERS OF THE QLIPTHOTH

- 1 a) Satan is one of the two rulers of Thaumiel. The name Satan means opponent and he comes as the fallen angel and the rebel of heaven. b) Moloch is the other lord and he comes as a man with the head of a bull. Often he wears a crown since his name means "lord".
2. Ghagiel is ruled by Beelzebub, the lord of the flies. He comes as a huge insect. According to the myths he can be aggressive towards mankind.
3. Satariel is ruled by Lucifuge that should not be confused with Lucifer. Lucifer is the bearer of light while Lucifuge is escaping the light. Lucifuge can reveal enormous treasures since he can see all that is hidden, but he can also trick the magician into an absurd world of insanity.
4. Astaroth rules Gha'agsheblah and is both a dark god of love and a warrior. He comes as a beautiful angel with deadly breath and he rides a dragon. Astaroth can tell about the fall of the angels and about the mysteries of time.
5. Golachab is ruled by Asmodeus. He comes as a mighty king with three heads - man, ram and an ox. Fire flows from his jaws and rides on a dragon. He represents all fiery powers, destruction as well as sexuality.
6. Belphegor rules Thagiron. He often comes as a beautiful woman that awakes the beast in man but sometimes as the beast itself. Those who do not fear this shape he give great rewards.
7. A'arab Zaraq is ruled by Baal who is a mighty war god. Baal comes as a human carrying a horned helmet and a spear. He is the power of the skies. He can make the magician invisible like air or free as a bird, but he can also destroy like lightning.
8. Adramelek rules Samael. He comes as a human like peacock with a crown. He is fixated around his own beauty. He is a bringer of culture and can give beauty and a feeling of pride, both true and false.
9. Lilith rules Gamaliel, the Qlipha of dark dreams. She reveals herself as a very beautiful woman, sometimes with a serpent body instead of legs. She seduces the magician and leads him into all kinds of perversities with the intent of awakening the kundalini.
10. This Qlipha is called Lilith and is ruled by Naamah, Liliths daughter or alter ego. She can give all material things but can be very despotic.

PRACTICAL DEMONOLOGY

"He who wishes to practise my art, let him love all spirits of hell and those who rule the air, for they only can make us happy in this life; and he who wants wisdom must seek it from the devil".

Faust Höllenzwang

All over the world and during all times people have believed that we are surrounded by good and evil spirits. The ordinary man have turned to the good spirits for protection and help. The good spirits or more accurately "the spirits of the light" represents different aspects of the god or gods that created the structure and order in creation. They are strengthening and keeping up the divine and ideal order. A small amount of people have chosen to conjure the other spirits at night - the evil spirits. These dark beings are invoked for purposes that frightens the normal population. The dark spirits are disintegrating the divine and ideal order and why would anyone want to invoke these and accomplish this? The most common explanation is that it is because of egoistical and destructive reasons. This is true. But on a much deeper level than a uninitiated mind can understand.

The universe consists of two basic principles. One is the manifesting, astringent and creating power that moves clockwise. It is represented by the forces of light and the right hand (dextra). The other is the disintegrating, expanding and destructive power that moves anti-clockwise. It is represented by the dark powers and the left hand, in Latin called "sinistra" which also means evil, wily. Just like the wise of the east are turning to Shiva that represents the destructive power, the magicians of the west have turned to Satan (hebr. opponent, the reversed movement) or one of the pagan predecessors like Pan, Saturn, Set, Odin/Loki, Dionysus, Cernunnos etc. The reason that a magician turns to the destructive powers is that they are the key to the personal magical power. They are annihilating the obstacles and limitations on the path of the magician. This is the power that destroys the stone that surrounds the diamond. A magician is not using these powers for meaningless destruction. On the contrary they are making the creativity of the magician possible. They are releasing the divine in the magician and sets one free from the limitations of creation thus enabling one to become a creator.

Every principle in existence or creation has got a dark side/shadow that releases the power of the principle and makes it accessible for the magician. Thus the world consists of billions of demons and evil spirits. Some are viewing them as objectively existing beings while other chooses to see them as psychological principles in the mind. A magician can gain power over these principles if the true name is known and vibrated/pronounced right. Through the ages different books with demons and rituals have been created by magicians. In the west these books have been known as "grimoires". There are three main systems of demonology in the western tradition, two are rooted in the Qabalah. The first are those bearing the name of Solomon himself. Here we can find complicated rituals and magical circles and triangles. Here is also the classical Qabalistic seals that are based on the Aiq Beker the Qabalah of the nine chambers, that is based on the Hebrew alphabet and the secret name of God Schemhamforash. The other Qabalistic system is derived from only one book - The Sacred Magic of Abramelin the Mage. Here one can find the magical squares with demonic names and chiffer which represents the will and desire of man in different aspects. The squares are working as catalysts of the powers and realizes the will of the magician. They are used as talismans and are believed to be very powerful and dangerous. Aleister Crowley called "The Sacred Magic of Abramelin the Mage" the best and most dangerous book that have ever been written. The last system is more directed towards the powers of the light. This is John Dee's Enochian system that is a careful map of the different spheres of the universe and the elemental worlds and spirits. Besides these systems the magician reaches contact with spirits through his own experiments. The Ouija board is one popular way to contact the other side. More advanced magicians might try automatic writing and channel sigils and other information. The next step is to contact spirits and powers in dreams or astral journeys.

For a dark magician it might be a bit confusing to use the old grimoires since they are filled with Jewish and Christian superstition. The demons are forced to appear in the names of Jchovah, Adonai, Elohim and Zabaoth. It can feel strange for a magician whos sympathy is more with the demons than with the Christian/Jewish God. One must bear in mind that these grimoires were written in an age when everyone where Christian or Jewish. The dark magic that was practised then was transformed and Christianized but we can today use the ceremonies with small changes. It is the result that matters.

There are also more modern ways to contact the powers. Many methods to conjure and evoke spirits according to the left hand path and dark magic have been developed within Dragon Rouge. Here follows one of the demon rituals that is used in Dragon Rouge, we will also present a chosen number of Qliphotic spirits for Dragon Rouge magicians to contact. According to some modern books evocations are simple and not dangerous at all. Nothing could be further from the truth. Evocations are dangerous and difficult, something that every real magician knows. The fact that one still performs the operation is because it is one of the most powerful and direct way to gain knowledge and power.

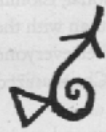
Demon Conjurations

The incantations and rituals of the old grimoires are long and complicated. This heightens concentration. Every thought and and action that is carried out for a purpose makes the possibility for success greater. Thus it is good to be concentrated and serious when performing an evocation. Dragon Rouge has chosen to take away many of the classical elements of the old rituals. This can be done both because we are demanding more of the magicians ability to inner concentration and discipline and because it is more in accordance with the left hand path. The following ritual can be described as a minimalistic evocation. The magician should conduct the ritual three days after the decision. The magician should fast these three days and meditate over the name and sigil of the demon at least one hour each day. The magician states clearly what he/she wants to accomplish with the ritual. This should be written on a secret note that the magician places under the pillow at night. The magician should try to visualize what the demon looks like and send out a calling through the dreams.

The evening of the ritual should include cleaning of the ritual area and purification rituals. The magician should also take a bath or shower before the ritual. Abra-Melin explains that spirits loves clean and pure areas. Though there exists certain dirt-demons who are attracted by dirt and dust, but these are never used other than in special coprosophical rituals. The magician sits down in front of a purified magical mirror and paints the sigil on the mirror using suitable paint (such that can be removed with water). A black candle is placed in front of the mirror and an incense of musk or dragons blood is burned. Then the magicians makes a opening gesture and chants:
ZAZAS ZAZAS NASATANADA ZAZAS.

When the contact is growing the magician can chant the name of the demon and look at the sigil with a relaxed unfocused gaze. After a while the spirit will hopefully appear. The first sensations can be a feeling of something invisible being present in the room. After this the being might be seen in the mirror. If the magician is advanced or if the evocation is a success the magician will experience how the demon enters the room through the mirror. The contact can continue during the night in dreams or astral workings. The gate must be closed the following day. When the contact is ended the magician breaks the contact and greets the demon in a polite way and conducts purification ceremonies. A shower can be suitable also after the operation.

SPIRITS FROM GAMALIEL



Rotchilamon
(Incubus)



Geer
(Incubus)



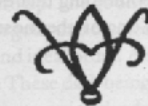
Anyadagroman
(Incubus)



Yandoke
(Succubus)



Werkhafredafradrafti
(Succubus)



Ofisofia
(Succubus)



Gibradon
(male vampire)

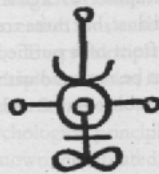


Uhl
(daughter of the black moon)



Lihliata
(female vampire)

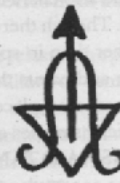
SPIRITS FROM SAMAEI



Zosikhem
(alchemistic spirit of Mercury)



Qsk-Grmnz
(insanity demon)



Samagibol
(erotomystical guardian of
the graal)

SPIRITS FROM A'ARAB ZARAO



Gra'ah
(spirit of intoxication)



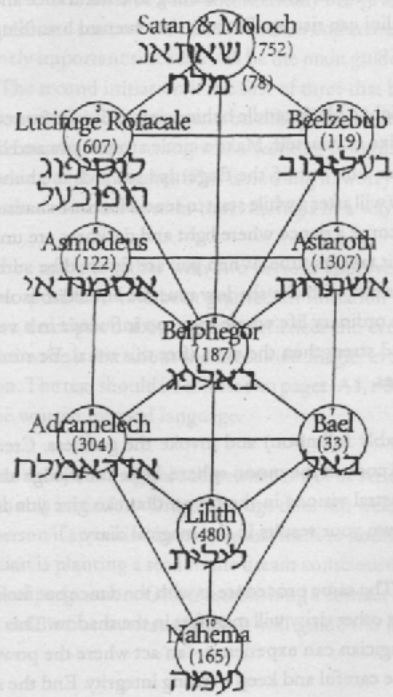
Parasiz illegitima
(dark daughter of venus)



Baal Herg
(war spirit)



ARCH-DEMONS OR DEMON KINGS



PRACTISES

Week 1-4

Practise the Qliphotic breathing exercises, where you visualize that you are breathing in when you are physically breathing out and vice versa. Use the breathing to enter trance and to open up tunnels in the soul through which the kundalini can rise up. Practise the reversed breathing every second evening for two weeks.

"Dance with your shadow". Light a black candle behind you and sit in front of a wall thus enabling you to see your shadow in similar size as yourself. Make a circle around you and light musk or other suitable incense. Send energy from your aura out of the fingertips towards the hands of the shadow. You are sending auric light. The shadow will after a while start to send a form of shadow energies into your hands. Move your hands and let it become a dance where light and darkness are united and exchanged. Make this practise only once and let it take its time. When you are finished be sure to ritualize the ending of the ritual very carefully. The contact with the shadow must be limited to isolated events to prevent that its powers do not flow into the ordinary life where they can influence in a very destructive way. Take a shower or a bath and purify and strengthen the aura after this ritual. Be sure to turn on the lights and try to banish all shadow energies.

Meditate on the moon (preferably fullmoon) and invoke the goddess. Create a tunnel to the moon through reversed breathing and contact the moon sphere. Seek knowledge about the moon sphere and travel into it if possible. Seek astral visions in the moon that can give you information and impulses regarding this sphere. Write down your results in the magical diary.

"Make love with your shadow". The same procedure as with the dance but including auric sex. Often the dark goddess, the horned god or other deity will manifest in the shadow. This act can lead to one of the most fantastic experiences a magician can experience - an act where the powers of light and darkness united in a erotic meeting, but be careful and keep a strong integrity. End the ritual with respect for the shadow or what is inside the shadow. Do not forget that the shadow belongs to a more powerful dimension.



The second initiation in Dragon Rouge means that one has started to walk the left hand path. The magical student has entered the cave of Lilith and begun the journey through the Qliphotic tunnels. The first step is to explore the caves of the dark dreams which are represented by Gamaliel. This automatically brings an initiation in witchcraft and the magical student should establish a contact with dream entities and archetypal figures. The contact with the dark goddess is extremely important since she will be the main guide and ally on the path to the cave of the beast (Thagirion). The second initiation is the first of three that belongs to the astral plane or the moon sphere. There can be some confusing elements on this sphere since many gates will open. Therefore the discipline and patience must be very strong when working towards this sphere. Dream and reality can be confused when working with Gamaliel. This is nothing to worry about. The differences between dream and reality will become more obvious in time. Perhaps in a way that might be surprising.

The second initiation will be made together with two persons approved by the inner circle of Dragon Rouge. To be initiated you must first have been granted an initiation and this is done by sending an application, together with a description about your experiences and eventual questions concerning the second course. You will also write a text about the draconian magic, eventually from the perspective of the second level of initiation. The text should be at least two pages (A4, not handwritten). The application together with texts shall be written in good language.

If you are having any doubts that your magical achievements will be serious and lasting we would advice you not to go through with this initiation. Dragon Rouge does not welcome any magical May flies and it can be a burden for the person if an initiation is done that leads to nothing. The initiation of the second level means that the magician is planting a seed in the dream consciousness which will grow and sprout fast together with the magical progression. One is establishing a contact with the other side, the hidden. The value of this contact can not be overestimated. It will guide the magician through life and even through death.

If one is to be initiated, one must be able to work together with other members. We do not want people using the order as a spring board for their own operations. Your psychical and physical condition must allow long and sometimes demanding magical operations. We will not initiate people who are suffering from any addiction or are having psychical/social problems. A magician is often helping others and must first be able to help him/herself. When working with chaos one can not be too chaotic one self.

As an initiate in the second level of Dragon Rouge you are expected to participate actively in the activities of the order in a way that suits you best. You will repay what you have learnt through passing it on and helping others in the order. You will share the responsibility of keeping the order functioning and growing. As an initiate you will have a more and more important role in the draconian current. If you are serious and if it is your wish you can be a part of a international magical community that could last the rest of your life. Well, probably even longer.

THE PATH OF THE NIGHT SIDE

The cave of Lilith

Lilith is the mother of all demons. She is the foremost female principle of the dark side and returns in many aspects on Sitra Ahra. Lilith carries the Dragon in her womb. She is also the Indian goddess Kali who is Shakti, which means power and corresponds to the kundalini - the Dragon force/life force. This power is separated from the divine and is buried on the physical plane but is the power behind all existence. It is Tiamat, the Babylonian dragon of chaos, who were thrown down into the abyss and on who's body creation rests. One must go inside the surface of the material to reach the power that is hidden there. Lilith is the first Qliphotic sphere and the dark side of the material plane. She is the indomitable Mother Earth who is worshipped by the witches. She is the wild nature that man has escaped. In Zohar I 34a Lilith is called "the soul of the wild animals" and among the Sumerians she was Lil, the storm, the typhoon and the hurricane. Out in the wild nature is the crack in the material through which the darkmagician travels. The womb of Lilith is the gate to Sitra Ahra. "The dark forest" who Dante enters to find the gate to Inferno corresponds to the Lilith Qlipha.

In the Jewish mythology Lilith was the first wife of Adam. She was the female force who were equalled with the male, but since the structuring principles of the light was growing there was no possibility for her who represented the dark and wild to be equal with Adam who represented the order, the structures and the categorizing principle. God - the principle of light, tried to subdue Lilith but she escaped out of the Garden of Eden and out to the wild nature. Here she met Samael (Satan). Together with him she gave birth to the Qliphotic demonic legions. Lilith dwelled in a cave that also symbolizes her womb and the gate to Inferno (Sitra Ahra).

Black holes are the caves of Lilith. The black holes are gates that leads to other universes (Sitra Ahra, antiworlds). The black holes are sucking i all light and channels it to the other side. The light is the energy of existence which the magician and all humans are parts of. The magician is trying to find these black holes which are gates to the "wormholes" in the universe - the tunnels of Qliphoth. It is from black holes that universes are born and it is through black holes that visitors from the other side arrives. The Qliphotic gates of the dark magician are black holes that he can travel into or conjure demonic beings through. Magicians are fertilizing the womb of Lilith with his will - the magical seed - and let the willed be born out of it.

From a tantric terminology the Lilith Qlipha is the dark side or the root of the Muladhara chakra. Muladhara is the energy zone that is located between anus and the genitals. It is illustrated as a red lotus with four petals and corresponds to the earth element - the material. From here the basic instincts and desires are controlled. In Muladhara, inside the earth, the fire is hidden together with the will behind all existence. This is the fire that the magician shall awake when he enters the womb of Lilith.

Lilith is a form of the Shekhina is the Qabalah, which is the female aspect that has been driven down in the material in exile. She is captured in the matter just like the dragon in the bottom of the abyss. She is thus the presence of the divine power in the material plane. This is the "energy" that has been captured in the "form", the "will" that has been caught in the "conception". Sophia of the Gnostics is in the same way driven down to the material plane and is a form of Lilith. "The form and the conception" are the causes to creation and the structured existence. It corresponds to the Demiurg of the Gnostics, who is the same as Jahve. "The energy and the will" revolts against the Demiurg that are keeping it imprisoned. Like the serpent of Eden this force reveals itself to give man the possibility to release it and save himself and reach divinity. The Gnostics believed that the serpent was the same as the saviour, or the real saviour.

Something that is confirmed since the word for serpent in Hebrew is "Nechesh" which has the same numerical value as the word for saviour "messiach", the number 358. To find the Lilith Qlipha the magician must seek the parts of the material plane that belongs to the shadows, the parts of the material existence that are outside the normal and known. It is here in this cave that the sleeping dragon can be found.

The dark side of the moon.

After having passed through the cave of Lilith the magician reaches the dream consciousness. This is a state that normal people are only having vague and temporary memories of. When the magician reaches Gamaliel he/she enters the dream sphere and the astral plane. The Qliphas Samael "The poison of God" and A'arab Zaraq "The raven of Disintegration" are also belonging to this level, they are representing the dark side of thoughts (Samael) and feelings (A'arab Zaraq). In the beginning of the magical development one can experience the astral plane but the total experience and control arrives first when the dragon force have fully risen to the astral level. The Sephiroth that corresponds to Gamaliel is Yesod and the chakra is Svadhisthana which is placed above the genitals. This chakra is illustrated as an orange lotus flower with six petals. As all chakras the root is at the spine. When one is meditating over the lotus flower one can feel how its power is pulsating from the spine.

The astral plane and the dreams is represented by the moon. Yesod is the light side of the moon, Gamaliel is the dark side. Gamaliel is called "the obscene", which can give a hint about how the Qlipha can be experienced. All repressed fantasies, desires and dreams are hidden in Gamaliel, their core is the sexual drive. These are revealing themselves as perverse hauntings and nightmares. The word nightmare it self is directly derived from the conception of the female entity called the hag or mare (being hagridden). This is a sexual being that can attack people in dreams. This being is related to the sexual demons the incubus (male) and succubus (female). The tales about these entities are filled with fear since they are haunting the individual with his most hidden and most forbidden dreams. The more unbalanced a persons Svadhisthana chakra and sexuality is, the more demons are formed and will trouble the sexuality and dreams. This is why Christians and other religious people (especially those who have taken the vow of chastity) have been haunted. These beings will create involuntary orgasms for the victims. An orgasm will produce life force and energy. The demons are working towards the goal of this energy returning through the spheres to the core (Kether/Thaumiel). The victim who will not follow this process are losing his power that are disappearing into the dark and is thus vampirized. A darkmagician is working actively in this process and are using the sexual demons to excite the dragon force to arise. When having confronted his dark dreams, accepted them and gained control over their power, Gamaliel will become a very powerful source of power, the demons are no longer vampires but guides. Having sex with spirits and demons for the magical progression have been an important practise in many cults through the ages, from the Voodoo to the sex magical cult of the infamous Boullan.

Lilith is the queen of the dark dreams and the demon ruler of Gamaliel. Through the dreams and the collective unconscious of man she rules the material plane. She is The Great Mother is the form of a spider that weaves the web of destiny and dreams. She represents all dark goddesses of the moon and weavers of the web of destiny; the Moires of Greece, Urd, Verdandi and Skuld in old norse tradition, the Egyptian goddess Neith (that often was viewed as the wife of the god Set) and Kali (the wife of Shiva). She is time and thus both creator and destroyer. The spider is both a symbol of time and destiny and symbol of sin and desires, often in vampiristic forms. All people are stuck in the net. A dark magician

frees himself from the net and becomes a self weaving spider - he learns how to control his destiny. All low magic is active though the astral plane (curses, love spells etc).

Time is one of the basic principles on the manifested side of the light. On the dark side time does not exist, but is controlled from there by Lilith or Kali who is the goddess of "KALA", Time, which belongs to the lunar cycle and menstruation. In witchcraft a triad of goddesses represents the phases of the moon. They are Diana, Hera and Hecate, they are ruling new moon, full moon and dark moon respectively. They are the virgin, the mother and the old crone (Hecate is also the witch and the goddess of the black arts). Through their phases they are influencing life on earth. To gain the power over time and its phases the magician travels to the dark side of the moon - Gamaliel - and finds the black hole in time. The vampires of the legends are existing on the dark side of the moon - the shadow side of the astral plane - in the worm holes of time. The dark side of the moon corresponds to the underworld and the kingdom of the dead. It is Hel and Hades. By living in the tunnels that are connecting the underworld with our world the vampires have learned how to wander between these two worlds.

In the vampire Eros and Thanatos is united, the principles of sexuality and death. The vampire includes the basis formulas of Gamaliel and the dark side. Sexuality is the creative power and death is the destructive and disintegrating power. When these principles are united the seed of divinity is born where time, limitations and dualities have ceased to exist. The blood thirst of the vampire follows the moon and the blood that the vampire drinks is and represents the monthly. The vampire devours all potential existence which gives it new power to live. The vampiristic character of Gamaliel comes from its absorbing and transcending nature. Gamaliel is the other side of the black hole that absorbs all energy and draws it to "the other side" - Sitra Ahra. The enchantingly beautiful seductress Lilith is its catalyst.

The journey to Brocken and the witches sabbath is the traditional experience of Gamaliel. During violent orgies the power of the sphere is experienced. The goat is central - the representative of the phallic ecstatic sexuality. He belongs to the next level on the left hand path - Thagiron - the dark side of the sun and the shadow of the mental plane. The goat has had a central role in the hermetic ecstasy cults of most cultures. He is Set, Shiva and Satan. In Egypt he was worshipped as Ba - Neb Tet, the goat of Mendez. His cult spread to the arabic world and in Europe he became known as Baphomet. The cults around Pan, Dionysos and Cernunnos are closely related. The purpose of these cults was to awaken the life force through ecstasy. Dances, sex and intoxication with wine and herbs was often part of the ceremonies. The satanic black masses are variants of these cults.

Gamaliel is a form of the womb of Lilith, from which the magician drinks the blood of the moon and reaches the trance state of the dream. The witches brew and ointments are concrete forms of this. These brews contained herbs that are both stimulants and hallucinogens: Mandrake root, Belladonna, henbane and thorn-apple. In the early ecstatic cults of Shiva the use of the narcotic Soma herb was included. Soma is associated with the moon and the spheres that are represented by Gamaliel. Gamaliel is Babalon (the scarlet woman, the whore of the book of revelations) who gets drunk on the blood of the holy. Her chalice corresponds to the womb of Lilith and the holy Grail that is filled with the blood of Jesus. This symbolism is the same as the vampiristic. The blood represents the death or transformation that brings life and resurrection. The magician becomes drunk on the force of life. The vampire, Babalon and the participants at the holy communion are conducting a ritual of the same kind. The witches cauldron and the chalice of the magician represents the womb of Lilith and Gamaliel and the mixing of the brew is its fertilization by the will of the magician or witch. The finished brew is a demonic child by the magician and Lilith who will work to achieve what it was created to accomplish. The dreams, visions and fantasies of the magician is witch brews of the mind who must be focused and created with great

knowledge and control if the desired result is to be reached. The second Qlipha of the astral plane Samael is the finished brew. Samael is the poison of God and destroys illusions and limitations. The magician will pass through an magical death and "rite de passage" during a intoxication of wisdom and insanity. The trance will bring him down to the black darkness of the underworld and make him blind, but only then can he see and realize the wordless wisdoms that can be found deeper in Sitra Ahra. The blind god of madness of in the works of H.P Lovecraft, Azathoth can be associated with the Samael Qlipha. After the trance of the "Poison of God" the darkmagician enters the third and final astral Qlipha: A'arab Zaraq - the raven of disintegration. The mists of the ignorance of the old life are lifted. The illusions are drowned in a flood of the mind and the magician can experience how the "old reality" are rotting away. When the old conceptions have been annihilated the magician stands before his first and perhaps greatest trial, the valley of Paroketh in which he will confront himself.

The Beast 666

The centre of existence is the level that corresponds to the sun. This is Tiphereth on the Sephiroth and Thagiron on the Qliphoth. The personification of Tiphereth is the holy guardian angel that is described by Abra-Melin. The hidden side of the sun is represented by the beast. The numerical value of the beast is 666, the number of the sun (the sum of the square of the sun) in numerology. In Qabalism the number 666 belongs to the sun demon Sorath who is the counterpart to the archangel Michael who rules Tiphereth.

Tiphereth-Thagiron represents the Manipura and the Anahata chakra. The first is located at the solar plexus level and is symbolized by a yellow lotus flower with ten petals. The other is located at the heart level and is symbolized by a green lotus with twelve petals. These two chakras are ruling the instinctive, intuitive and powerful consciousness that characterizes the Tiphereth-Thagiron level. They are the two sides of the mental plane. Golachab and Gha'agsheblah is two Qliphoths that also belongs to the mental plane. They are called "The flaming one" and "The Destroyer". They are representing sexuality and death in the dualism between Eros and Thanatos but are both carrying the seed to the other inside them. They are ruled by Astaroth and Asmodeus, two well known demons who can be found in most grimoires from the middle ages. The rites and history around these demonic couple are characterized by sexuality and premature death.

This is the level of enlightenment. It is from this state that most prophets and guides have been active. On this level the magician becomes one with his self and can use the whole of its power and consciousness. Many are blinded by the sun and are stuck here. The energy of the sun is so strong that the magician can not see that this is only half way to the goal. Many believe that this is the goal and stays here. With the power of the sun the magician can control his old world but can not create new ones. To be able to create new worlds the magician must become a god and this happens when he dies at the abyss at the highest level and reaches Thaumiel. If the cave of Lilith is the crack in the shell of the fruit, Thagiron is the seed - the true self, the complete ego. Inside the seed the pure power can be found. This is released first when the shell of the seed has disappeared, something that occurs at the great abyss. When the magician has become a god he creates his own universe, his own tree of life and have fulfilled the development that is begun when the serpent offers the fruits of knowledge.

Many have reached their demise on the sun level when they have believed that this is the divine level. One example of this is Nazi-Germany. They had the swastika, a sun symbol as their main symbol and many other sun symbols. The swastika indicates a movement either to the right (clockwise) or left

(counter clockwise), meaning the sun or the black sun. The Nazis used the counter clockwise swastika and they tried to use the power of the beast and the power of phallic ecstasy. The sun cross is the sign of the beast. Even though he completely failed to handle this power, Hitler described it in an interesting way: "Kraft durch freude" - power through joy. Ecstatic joy and a feeling of freedom, happiness and power. Under a shining sun two naked children have left Paroketh and all its limitations behind. Only through the power of joy can the magician reach through "the lesser abyss". When the magician have transcended into the sun and the mental plane, he must see the adventure and the comical side of it all to succeed.

The magician must be in touch with his guardian angel (guide or totem) before entering Thagirion. If the Beast is not balanced by Tiphereth it will be beyond control and instead of becoming the consciousness of the magician it will tear him apart. The Egyptian god Chepera is one of the main symbols of the perfect process. He is the holy scarab who rolls the sun in front of him and keeps its force under control. Thagirion is wisdom of pure instinct. The magician becomes the holy animal. The beast is the totem of the magician and they are as one. He is the ecstatic force that have been connected to Pan, Pashupati, Dionysos and Ban-Neb-Tet, gods who are representing the power of wild beasts, sexuality, the carnal, intoxication and ecstasy.

According to the Qabalah this sphere is ruled by Belphegor and Chiva who is the magical child of the male and female principles of the Qliphoth - Samael and Lilith. Tiphereth corresponds to Christ. The Anti-Christ, who is supposed to arrive with the prophecies of the dark path is active through Thagirion. The Anti-Christ represents the Beast 666 and is the channel and active force of the Dragon. We can read in the Book of Revelations 13:2 " ..and the Dragon gave unto the Beast, his power and his throne and great authority". To bear the mark of the Beast in the forehead (as described in the Book of Revelations) and on the right hand, means that one is letting this power work in thoughts as well as in actions.

The Abyss

Between the highest divine level and the lower there is an abyss. On the Sephiroth this is an enormous gap that leads down to the dark side. On the Qliphoth the abyss does not exist in the same way. It is not something that one falls into but rather something one can pass over or use to climb up. But the levels are separated also on the dark side. This can be likened with the river that divides the darkest centre of the underworld with the parts around.

When passing through the abyss the magician dies (symbolically or actually) as a limited self. He transforms to become a pure experiencing force without any limits for the true will. He becomes a god. On the Sephiroth the mystic rises up in a passive eternity, but the dark side brings an active eternity.

Physically the abyss is represented by the neck and the throat, the part where the spine enters the brain. Here is the Vishuddhi chakra that is symbolized by a blue lotus with sixteen petals. In the abyss there are deities like Abaddon, the angel of the abyss and Choronzon. They are devouring the corpse of the limited Self that the magician leaves behind. This corpse must die and the magician must transcend beyond it.

The eye of Lucifer

The divine level on the path of the nigh side is reached when The Allseeing Eye is opened. The universe is torn apart and the illusions are destroyed. The magician becomes a god and a creator. The true will can be expressed and fulfilled. The universe is inverted: black becomes white, non-existence become existence. A black hole is created and a gate is opened to a Universe B. This level is to distant to understand from a human perspective.

THE DARK GIFT

The draconian mysteries contain teachings about vampirism and the reality behind the myths of the undead. Vampirism describes many interesting psychological and existential phenomenas. In one sense the vampire is an alchemist that have discovered elixir vitae, the elixir of life in blood and defeated death, but the vampire is also united with death and has gone into a pact with the grim reaper. Another form of vampire is the one who is dependent of life, who refuses to let go of the world of the living and is obsessed with drinking from the spring of life - the blood. This vampire is like the drug addict a slave under one big desire that erases everything else. In the vampire myths we encounter numerous erotic aspects. The vampire is an erotic entity that instead of fertilizing its object, kills it. The victim gives himself totally to the vampire in the ultimate masochistic rapture. But at the same time the vampire is a slave under the victim, it can not exist without the victims life force. The vampire unites Eros and Thanatos, the concepts of sexuality and death which are counterparts but also twins. A study of the vampire leads to deeper knowledge concerning the secrets of these concepts. In the system of Dragon Rouge there is four different types of vampires.

1. *The ghost vampire or the "ordinary" vampire.* This is the traditional vampire of the myths who for some reason is captured in the world of the living without being part of it. Eternal life is a curse for this vampire. It lives alone and outside the world of the living but is forced to exist in its shadow to survive. This vampire lives like a ghost or phantom in a world between the earthly regions and the astral level. According to myths ghosts get stuck here when they are not letting go of life, maybe because they have unfinished business on earth. They might not want to leave their family, loved ones or the house they have lived in all their life. They will become "house ghosts" that can be found in old houses, castles or temples. The vampire tries to keep a physical existence and can create a false human body by sucking life force (blood) from the living. The physical existence of the vampire is an illusion which makes it invisible in mirrors. This is the tragic vampire that is relieved from its terrible fate only when a stake is driven through its heart.

2. *The astral vampire magician.* Some magicians who are advanced astral travellers visits sleeping persons and takes energy from them. Often through astral sexual activities that can give the victim so called "wet dreams". The orgasm of the victim releases a great deal of energy that is absorbed by the vampire. Some magicians absorbs energy in this way also when having physical sex. The astral vampire magician is usually obsessed with the astral worlds and needs new power and new kicks to remain here. The astral body is made extremely strong through the life force of the victims. The vampire magician might also create an astral world of its own and needs even more power. If it would accumulate more of its own power it would gain access to the higher levels beyond the astral spheres. The astral vampire magician avoids this because it wants to stay on the astral level. Its drive force is usually sexual and it dwells in a world of perversions and erotic obsessions. It exists in the dusk world between the astral and the material world. This vampire can have a physical existence. It is then common that it lives an isolated and antisocial life where the obsessions are expressed in fantasies on this level. But this vampire can also be a social person with a charming personality that lives one life during the day and changes when the night arrives. During the day the vampire can select the victims to visit at night. The astral vampire magician is a kind of incubus or succubus: a sexual demon that visits people in their dreams. The word nightmare (being hagridden) comes from dreams about the hag or mare. The astral vampire

magician is socializing with other beings on the astral level (often sexual entities like nymphs and satyrs etc) while having few or no friends on the earthly level. In time this vampire might be trapped in the astral level and is then becoming a vampire of the first category.

3. *The vampire of the abyss.* The most frightening form of vampirism is connected with the qabalistic abyss. White magicians or other right hand path magicians might end up trapped in the abyss if they fail with their quest. Dark magicians can not fall down into the abyss since they are already travelling in the qliphotic tunnels underneath. The abyss leads down to the Qliphoth and "the other side", Sitra Ahra. When the white magician is crossing the abyss all individuality and identification must be left behind. This is the hardest task on the right hand path and many magicians perish here. They are unable to leave the abyss of death and return to life that was before or pass until the last pieces of what is left of individuality has been left behind. Many white magicians is here against their will turned into "black magicians" and are forced to suck force and individuality from victims in life below the abyss; this because they refuse to let go of their ego and individuality though the abyss consumes this. This is a very powerful vampire with great wisdom, and at the same time being in despair, desperate and completely ruthless. Only when it is annihilated by the light of Kether and is guided into the spiritual level can it reach salvation.

4. *The shadow vampire or the qliphotic vampire.* This is the most powerful vampire, but also the most mystical. This vampire is a dark magician that has let go of the body of light to the shadow (not the psychological) or the anti-self. This vampire has opened a black hole in his own existence and transfers all life, all light and all energy that it can get into "the other side". A gnostic metaphor tells us that our creator was a shadow vampire in an other universe and drained in of energy to create our universe.

The vampiristic initiation is something a magician goes through on the astral level. Here a magician can meet the legends of the vampire in different forms. This vampyrism is part of the Dragon Order. The initiation of the Dragon Order begins at the qliphotic Samael level 3.0. In the vampiristic initiation a magician learns to see the bonds of life and death and to explore the secrets of the blood on the way to the experience of eternal life. This is an alchemical process with roots in the dark mysteries from ancient Egypt. This initiation is sometimes called "the dark gift", and its knowledge is a bittersweet insight of death and life, cruelty and the erotic, reality and the tale.



Demon lovers, incubus and succubus represents one form of astral vampires.

DARK GODS IN THE OLD NORSE MYTHOLOGY

ODIN: The main god who has many dark aspects. He is the ecstatically raving one who practises black magic and witchcraft, he also practises sejd which before only was practised by women, he changes shape (hamr) and turns into the form of different animals on his soul journeys. He is the god of the dead. The allfather of man and the valfather (judge) of the dead. He is the master of the lycanthropic mysteries. Ulvhednar and Bäsärkar, warriors in the shapes of wolves and bears are forming warrior tribes under him. The wolfs Gere and Freke who consume the corpses of the dead are his companions together with the ravens Hugin and Munin. He is the one eyed god and does thus mystically represent Shiva and the Devil/Ayin. He wanders this world and the other worlds alone. He is Lokes bloodbrother. He is also called Yggr the terrible.

LOKE: Mystical character of unknown giant race. Bloodbrother with Oden and represents his dark side (compare with Horus-Set). Represents fire and is similar to Prometheus who brings the fire to man. Loke gave birth to Hel, Jörmundgandir and the Fenriz wolf together with Angerboda.

ANGERBODA: Giant woman in the iron forest. Represents Lilith and the gate to inferno/the cave of Lilith.

HEL: The hidden one. The shrouded one. The kingdom of the dead and its goddess. Her face is half blue and half flesh-coloured. The kingdom of the dead consists of nine worlds.

THE FENRIZ WOLF: A gigantic wolf monster who grows up among the gods but finally scares them with his wildness, strengths and size. Represents the beast.

JÖRMUNDGANDIR: The gigantic wand. The serpent of Midgard. Gigantic serpent in the sea that surrounds Midgard. Leviathan and Anima Mundi. The Dragon and the hidden primal and reptile states of consciousness.

NIDHÖGG: A dragon who gnaws on roots of the world tree Yggdrasil. The foremost representative for the counter force.

HEID: The dark side of Freya. The master of witchcraft.

SURT: Fire giant who will lead the giants at Ragnarök. Corresponds to and have the same numerical value as Sorath, 666.

GARM: Wolfdog who guards the gate to the kingdom of the dead. Represents Cerberus and Anubis.

THE QLIPTHOTIC INVOCATIONS

For most darkmagicians it is no use trying to work with Qliphotic powers from Thagition and the spheres beyond. Only when the magician has passed the veil of Paroketh can workings with the higher spheres be recommended. It could be done with help from more advances and experienced magicians. Otherwise the magicians might be overthrown by this enormous powers. But hopefully nothing at all would happen.

A magician evoked the demon Gorarar under supervision of more advanced magician. This demon belongs to the Golachab Qlipha. The contact with this force opened a link that the unexperienced magician could not close. He was haunted by negative energies and disturbing lesser demons that are working under Gorarar. If the magician has passed the veil of Paroketh he could not have been haunted as badly.

The greatest danger when working with the Qliphoth is that the magician does not understand what he is working with since the forces are so abstract. The Qliphoth is constantly trying to possess the magician. If a magician would only for one second be afflicted by an involuntary possession of powers that are beyond what he can understand and control, the risk of madness is great. That risk is present in all Qliphotic work, this is why a magician must be very careful in all work with Qliphotic powers.

We will here present the first two (of 11) of the Qliphotic invocations. The Lilith and Naamah invocations. Also with these invocations the magician must be careful. If they are used without respect and direction they can disturb the magician almost like a curse. The Lilith/Naamah invocation can bring the magician into a unpleasant isolation and a materialistic ghost existence. The Gamaliel/Lilith invocation can lead to vampirism, sexual exhaustion, impotence and perversion. But the Qliphoth is also the greatest source of power and wisdom, if the magical work is serious. It is the enormous powers that have made the Qliphoth so feared.

In these invocations the magician lights eleven black candles and there should be a eleven pointed star at the altar. The magician purifies himself and then the temple. Then the demonic incense is lit. The magician should meditate on how the power is arising inside him. The thoughts should be concentrated to the part of the brain that is called the reptile brain, in the back of the head. When the power is awakened and the thoughts are gathered in the reptile brain the invocation should be read.

The Demon Incense:

Thorn-apple, Henbane, Cactus juice, Thistle, Wormwood, Orchid root and Hemp.

THE NAAMAH CEREMONY

LEPACA NAAMAH AMA RUACH MASKIM ROSARAN

Naamah, daughter of the heart of darkness, come forth from the womb of the night.
Come in your flaming robes and open our eyes for what is hidden.
Open your night and bring forth the shadows that lurks in the unknown.
May your black fires flow over the border and let us taste your power and beauty

O' NAAMAH AGAB HAROMBRUB NAAMAH BACARON LILITH
MARAG NAAMAH ARIOTH DEBAM O' NAAMAH PACHID LABISI

In the splendour of your shimmering power the spirit of the world is reflected.
Let us pass through the mirror and become united with your abundance.
O' Naamah, let the pillars of existence fall apart,
and give room for the darkness that you breed.

NAAMAH TURITEL MALKUTH ORGOSIL KIPOKIS RUACH MEHKELBEC

Naamah, bring back again the primordial and let the wilderness come alive.
You are the clear wind that can cleanse our soul from lies.
Through you the true power can flow freely.
O' Naamah awake the Dragon that rests in your womb,
so that the world may be reborn by its power.

LEPACA NAAMAH AMA RUACH THELI

HO DRAKON HO MEGAS

THE LILITH INVOCATION

LEPACA LILITH RUACH BADAD ARIOTH SAMOLO SCHED

Lilith, open your womb, open the shell of darkness and come forth from the cave of dark dreams.
Lilith, let your blood flow like volcanic lava and be the force through which the Dragon may arise.

OPUN LILITH AMA LAYIL NAAMAH RIMOG ARIOTH LIROCHI LILITH

O' Lilith, the world is seduced in your embrace and there the remains of all ages can meet under
the shadow of your cruelty.

NAAMAH RIMOG ARIOTH LIROCHI LILITH

Lilith, you are holding the sceptre and you are holding the dominion.
Give us the dominion and the fulfilment of the dreams.

LEPACA LILITH RUACH ARIOTH NAAMAH SAMALO SHED

HO DRAKON HO MEGAS